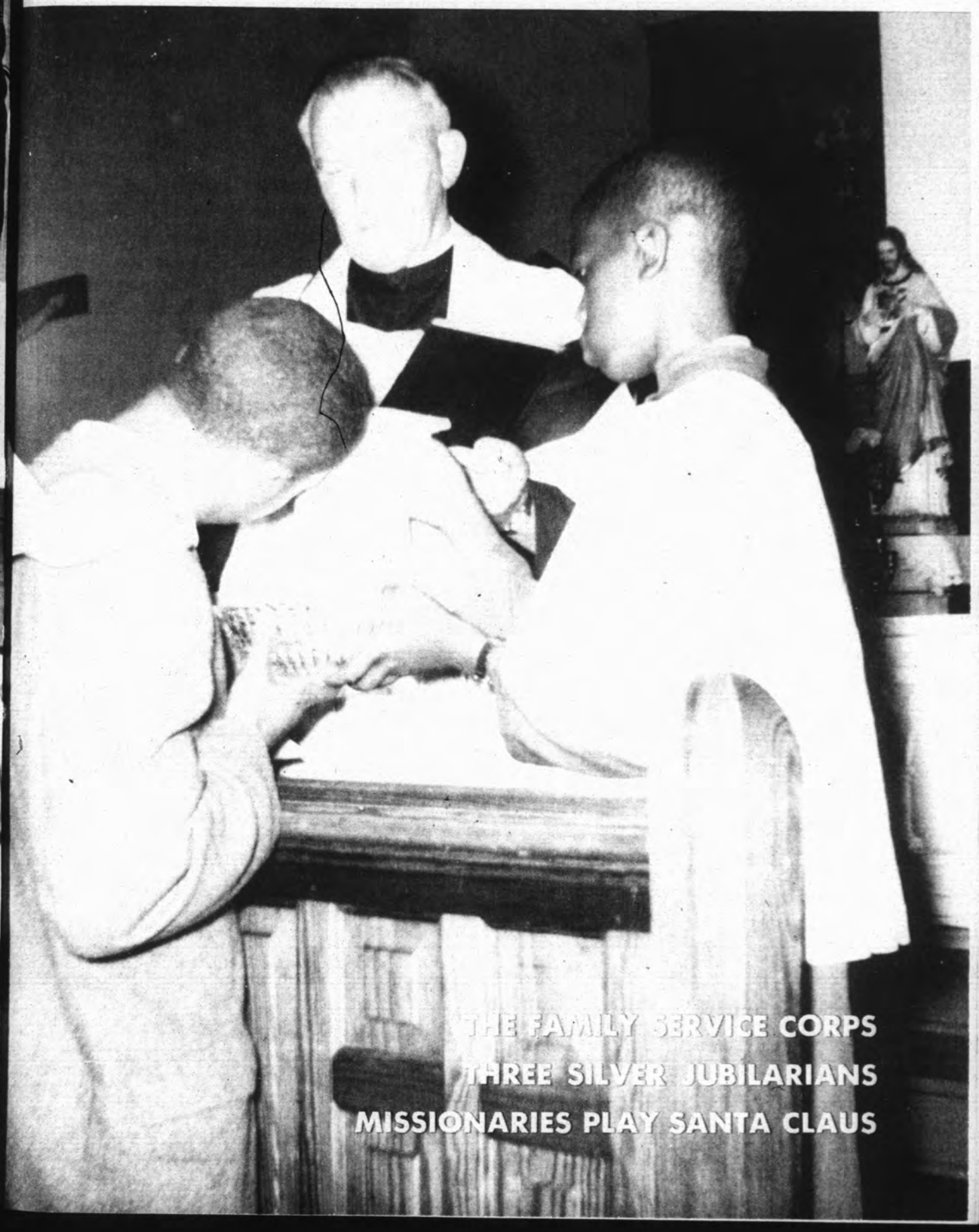
WINTER — 1974



THE FAMILY SERVICE CORPS

THREE SILVER JUBILARIANS

MISSIONARIES PLAY SANTA CLAUS

DIVINE WORD MESSENGER

WINTER — 1974

VOL. 51, NO. 1

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

Contents

	PAGE
An Electron of Inspiration	3
The Holy Year; "Operation Fervor"	4
The Family Service Corps	5
Pine Bluff Church Observes Diamond Jubilee; 1898-1973	7
A Call to Modern Dedication	8
Jottings From IMPACT	9
The Notre Dame Youth Ensemble	10
Three Silver Jubilarians: 1949-1974	12
Missionaries Play Santa Claus	13
Profiled By His Word	14
Along the Divine Word Mission Trail	16
An Amazing Athlete	18

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

COVER

Baptism of a College Student at St. Peter's Church, Pine Bluff, Ark.

Subscription Rates:

1 yr.—$2; 2 yrs.—$4;
3 yrs.—$5.

Address all correspondence:
Divine Word Messenger, Bay St. Louis, Mississippi 39520

PHOTO CREDITS

Front Cover to Rev. Joseph Kehrer, S.V.D.; Pages 5, 6, 8 to Rev. Lawrence Lovasik, S.V.D.; Page 13 to Columban Fathers Mission News Bureau; Page 18 to Rev. Maurice Rousseve, S.V.D.; Contributors: Pages 10, 11, by Rev. Tom Mullaly, S.V.D.; Back Cover by Rev. Leonard Olivier, S.V.D.

An Electron of Inspiration

"Be not solicitous . . . !" Three times in His Sermon on the Mount (Mtt. 6; 25-34) did Jesus warn against this tendency. A reasonable amount of care in procuring the necessities of life, e.g. food, clothing, does not fall under this admonition. It is rather the feverish and oft-times selfish attitude adopted in obtaining these needs which He censures. It is a distracting, enslaving and a self-defeating mode of existence.

First of all Christ reminds us that God Who gave us life will sustain it. His wisdom, goodness and power are limitless. Secondly, from God's care of the birds, our Blessed Lord assures us that our Heavenly Father will also feed us, since we are of greater value than they. Lastly, our Saviour draws our attention to the lavish manner in which the Creator decks out the flowers and grass in such ravishing colors. But they are destined only for a time; we however, for eternity. When solemnly confirming the covenant between God and His people, Moses reminded them of this particular aspect of God's provident care. "He has brought you forty years through the desert. Your garments are not worn out; neither are the shoes of your feet consumed with age." (Deut. 29; 5)

Christ would have us bear in mind that immoderate solicitude is futile. With all our efforts, can we add to our height or prolong our life? How unwise it is to make the burden of our daily cares heavier by anxiety for the future over which we have no control! The good God wisely distributes our cares over days and years so that we can bear them easily. "God tempers the wind to the shorn lamb," says a French proverb.

Jesus has offered an efficacious means for avoiding the pitfalls of oversolicitude. He recommends that we direct our energy toward seeking "first the kingdom of God and His justice." He refers to the salvation of our own soul and that of our neighbor. In this way the tendency to over-anxiety will be sublimated. God on His part will give whatever else is of help to us, as it were, by way of a bonus. In the Book of Judith, we learn that Judith adorned herself as part of her plan to save her people. God seconded her stratagem. "And the Lord also gave her more beauty, because all this dressing up did not proceed from sensuality, but from virtue." (10; 4)

"Be not solicitous . . . !" Christ thereby encourages us to place our trust in God. If we seek Him in preference to creatures, He will not disappoint us. He is all-knowing — hence *knows* our needs. He is all-powerful — hence is *able* to help us. He is our loving Father — hence He *wills* to assist us.

The Holy Year . . .

OPERATION FERVOR

We are accustomed to code names. Pope Paul VI has therefore selected one for the Holy Year 1973 - 1975. It is *Operation Fervor*. It is an urgent appeal to all Christians to make the Holy Year "an hour of grace for souls, for the Church, for the world." In one of his general audiences, the Pope phrased the idea thus: "If we wish to make the Holy Year truly mean a phase of authentic Christian rebirth . . . we ought to arrange to celebrate it through a preparation of spiritual and moral energy."

Unlike previous Holy Years, this one has been promulgated without any fanfare. Its preparatory observance began on a diocesan level, Pentecost Sunday, June 10, 1973. Its climax will be reached in Rome at the end of 1975. In the meanwhile *Operation Fervor* will endeavor to foster a spiritual renewal in local churches everywhere. Everyone can seize the opportunity of sharing in its special graces and spiritual benefits. Thus it is envisioned that the Holy Year will serve to enliven the faith not only of Catholics but also others of good will everywhere.

Operation Fervor connotes what the Holy Father describes as "the conversion of hearts, the inner renewal of souls, the personal assent of consciences." For the same reason he declared "Reconciliation" as one of the themes for this sacred season.

Operation Fervor is to be geared in such a way as to satisfy in particular three classes of men. In the first category are those who echo Pilate's query, "What is truth?" Current ideas and ideologies have confused them to an alarming extent. As a result, to them truth is merely relative. To the second group belong those who are too much involved with external affairs. As a consequence, they suffer an identity crisis for they are unable to communicate with themselves. To the third set are the votaries of hedonism. These seek pleasure for its own sake. They end up bored and dissolutioned, for according to a Greek axiom: "Pleasures are transient; honors are immortal." The Holy Father summed up the object of *Operation Fervor* thus: "First the individual man and his awareness — then the crowd."

To make the Holy Year a success, the Pope strongly advocates a special devotion to the Blessed Virgin Mary. The foundation of this form of Marian piety however should rest on a better knowledge of Her together with a deep faith in Her intercessory power.

The close of the Holy Year will coincidentally recall the close of the Second Vatican Council ten years ago. Its theme was also about renewal. May *Operation Fervor* stimulate all to achieve the inspiring purpose of the Council!

The Family Service Corps —

AN APOSTOLATE FOR WOMEN

Five years ago, a group of women in Pittsburgh banded together for Christian social work. Although religiously inclined, they were not interested in joining any existing religious community. But they wanted to dedicate themselves to a religious way of life which would be relevant to the times and needs of people. Divine

A F.S.C. Member Lending a Helping Hand

Providence sent them the Divine Word missionary Father Lawrence Lovasik as their guide. This marked the founding of the *Family Service Corps* (FSC).

The 60-years old missioner, retreat master and author of numerous books on the religious life hails from Tarentum, Pa. More than 25 years of his priestly life have been dedicated to the spiritual weal of Sisters. He himself founded the religious Congregation of Sisters of the Divine Spirit in Erie, Pa., in 1955. That community enjoys the distinction of being one of the first of religious Sisters to adopt the modern garb.

The Family Service Corps however, differs from religious congregations as Sisters of the Divine Spirit, for it is a Secular Institute. Vatican II in the Decree on Adaptation and Renewal of Religious Life has this to say about such a manner of following Christ; "Secular Institutes, although not religious institutes, involve a true and full profession of the evangelical counsels in the world. This profession is recognized by the Church and consecrates to God men and women, lay and clerical, who live in the world. Hence . . . the institutes themselves should preserve their own proper, i.e. secular character, so that they may be able to carry out effectively everywhere the apostolate for which they were founded, which is both in the world, and, in a sense, of the world."

To bind themselves together as one family, the F.S.C. members make a private profession of obedience, poverty and chastity. Their communities are housed in small flexible "modern type" quarters. Father Lovasik explains the reason thus: "By having closer contact with lay people than Sisters usually have, F.S.C. members worship God with the Catholic laity. They endeavor to set a good example to them by their spirit of living faith and charitable service. In turn, the

Corps members themselves find in the good example given by the ordinary Catholic and non-Catholic, a powerful incentive to greater love of God and neighbor."

Membership in the Corps comprises social workers, medical technicians, nurses and teachers. The mode of dress is adapted to the occupation. Support comes from the funds received for services.

The basic purpose of the Corps' Christian social work is to preserve *the family unit*. It is to the *family* that the members devote their energy. Their aim is to preserve the family's spiritual, social, emotional and physical welfare. Regardless of race, nationality or creed, wherever the F.S.C. members are needed, they work. As is to be expected, special concern is given to the sick, the poor and the underprivileged. Some work in welfare programs for the county, city or state. Others are engaged in public hospitals and community welfare projects.

The principles of shared responsibility play an important role in the institute. Respect for the freedom of the person is very much stressed. This respect, however does not lose sight of each individual's need to exercise her freedom in a responsible way. The members retain their baptismal names. They live in a house purchased by the institute. It is not called a convent but a "home". Three to eight form a community. Salaries are pooled, for the common support, since the society is a non-profit organization. But each member receives a specific amount weekly for current expenses.

As a sharing of responsibility, matters of policy and management are discussed at regular meetings. Each community chooses a coordinator and two advisors to administer its affairs. All the members vote for the president, vice-president and coordinators of the total federation of regional communities.

Father Lovasik is very much enthusiastic about the F.S.C. "I feel," he says, "that The Family Service Corps represents the type of spiritual family that will be best suited to carry on the work of the Church among the poor and the underprivileged in our times."

Anyone interested in the Family Service Corps may contact Father Lovasik, S.V.D., at 207 Lytton Ave., Pittsburgh, Pa. 15213.

THEATRE FOR THE YOUNG

This is a new project for the Catholic Secretariate for News in Kenya. It aims to popularize the Christian content of the Gospel. The young people of the country are invited to write and to perform sacred dramas. The writing and performance must be accessible to all and in a style that the people will be able to understand the Christian message. The first production, entitled "Process and Judgment" by Joseph Mukasa, portrayed the life of Jesus during His passion and death. It was performed in four districts of the city of Nairobi and attracted many people.

—Mission Intercom

PINE BLUFF CHURCH OBSERVES DIAMOND JUBILEE

1898-1973

Father Lucey was a concerned priest. He was concerned mostly about people and especially about the Negro Catholics of Pine Bluff, Ark. He took his concern to his bishop with a plan to establish a mission for them. That was in the 1880's. Years later as Monsignor Lucey, he was able to satisfy his concern by erecting the first St. Peter's Church. The saying, "One may bury the worker, but his work lives on" was again verified as St. Peter's parish celebrated its diamond jubilee on Oct. 14, 1973. Msgr. Lucey's work has been continued by concerned priests like himself since 1898.

For thirty years the Josephite missionaries labored arduously among the parishioners. Among them was Father John Dorsey, their first Negro pastor (1905-1907).

Since 1928, the Divine Word Missionaries have assumed this responsibility. Bishop Harold Perry was one of those who were associate pastors. Father Frank Ecimovich, also formerly an associate is now the present pastor.

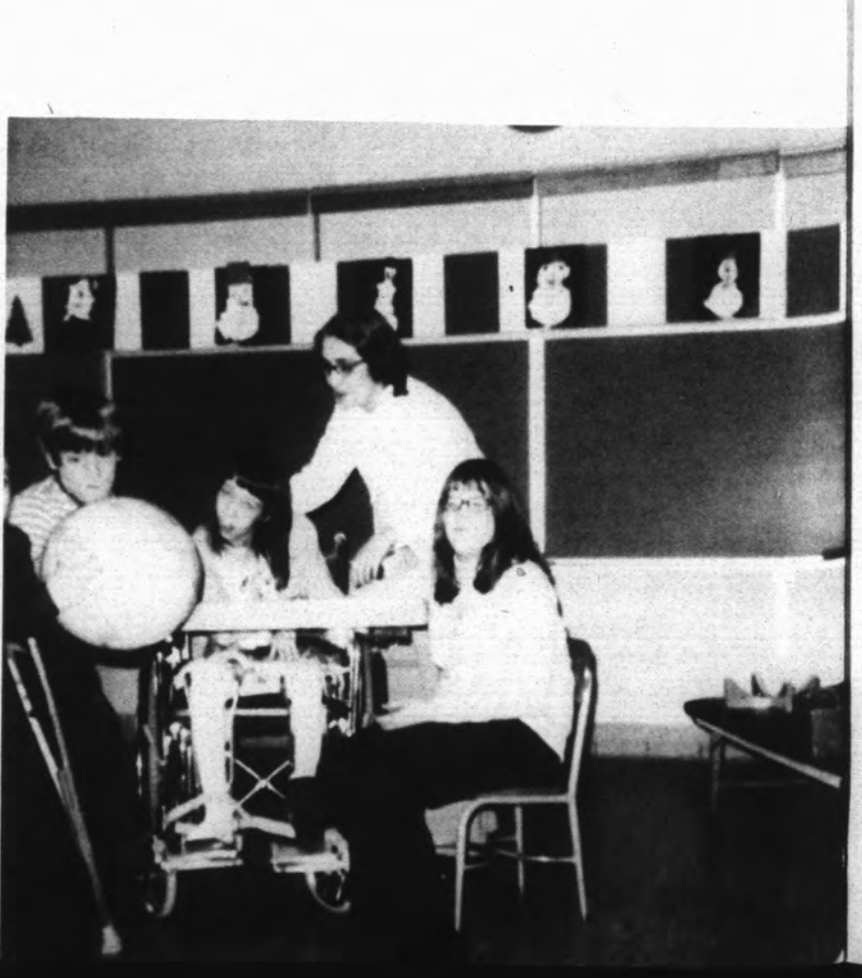
Three communities of Sisters have likewise influenced the lives of the parishioners throughout the years: the Sisters of Charity of Nazareth, the Sisters of the Holy Family from New Orleans, La., and now the Sisters of the Holy Spirit from Techny, Ill.

Flanked by Divine Word Missionaries as concelebrants, Bishop McDonald the principle celebrant led the assembly in a solemn Eucharistic Service on October 14. St. Peter's words in the Gospel read on the occasion of the Jubilee Mass aptly expressed the sentiments of all: "Master, it is wonderful for us to be here!"

St. Peter's Pine Bluff, Ark.

A FAMILY SERVICE CORPS MEMBER
WITH THE ELDERLY

A Call to Modern Dedication



. . . AS TEACHER IN
A PUBLIC SCHOOL
FOR
CRIPPLED CHILDREN

Jottings from IMPACT

Newsletter of the National Office for Black Catholics

COUSIN OF UGANDA MARTYR DEDICATES CENTER

Rev. Charles Lwanga, a fourth generation cousin of St. Charles Lwanga, one of the 22 African martyrs offered Mass at the dedication of the Uganda Center in Mansura, Louisiana. The Center built principally by the parishioners of Our Lady of Prompt Succor serves the educational, cultural and social needs of both adults and young people. St. Charles Lwanga suffered martyrdom in Uganda, in 1886.

REV. GENE WILSON RECEIVES C.I.C. AWARD

The Rev. Gene Wilson, C.P.P.S. of St. Adalbert Church in Cleveland, Ohio was the recipient of one of three awards presented by the Catholic Interracial Council for efforts in race relations and social justice. The commendation states: "Precious Blood Father Gene Wilson . . . has become a great strength in the rehabilitation of that area. He is Cleveland's first black Catholic pastor and under his direction, St. Adalbert is an example of how vital the Church can be in serving a stricken area."

N.O.B.C. CONCERN NOT RESTRICTED

Although the needs of Black Catholics are the major concern of the N.O.B.C., it does not restrict its presence and service to that one segment of the total community. N.O.B.C. attempts to bring whatever assistance it can to the many social problems and issues it encounters. Some of the programs in which it has been involved are:

—Welfare Rights Reform
—Assistant to the Black United Front of Cairo, Ill.
—West African Relief Fund
—United Farm Workers Strike of Coachella, Calif.
—Pontifical Commission on Justice and Peace
—Gulf Boycott Coalition
—Catholic Committee on Responsible Corporate Investments

ORDINATIONS TO THE PRIESTHOOD

Rev. Wilton Gregory of Chicago, Ill.
Rev. Carl Fisher, S.S.J., of Pascagoula, Miss.
Rev. John Sanders of Hartford, Conn.
Rev. Giles Conwill of San Diego, Calif.
Rev. Joseph Alexander, O.S.B., of South Union, Ky.
Rev. Curtis Guillory, S.V.D., of Mallet, La.
Rev. Jerome Moody, C.SS.R., of Esopus, N.Y.

NEW OFFICERS FOR N.B.L.C.C.

At the recent National Convention of Black Catholics, the National Black Lay Catholic Caucus elected as president — Mr. John Guillory of Oakland, Calif.; first vice president — Mr. James McConduit of New Orleans; second vice president — Mrs. Dorothy Howze of Detroit; secretary — Mr. Robert L. Robinson of Washington, D.C.; treasurer and youth representative — Mr. William Welsch of Baltimore.

N.B.S.C. HAS NEW HEAD

The National Black Sisters Conference appointed Sister Shawn Copeland, O.B., as its new Executive Director. She succeeds Sister Martin de Porres Grey, its one-time President and Executive Director, who resigned.

TOGETHER IS THE WATCHWORD

Through th uidance
encouragem of their S
ual Director her Tom
laly, the tee rs of the
ish are play their po
fostering th ristian
of commitmen the co
nity of St. M ville La
groups brav he batte
cameras to se for
readers.

THE MASS SERVERS CLUB

ugh thuidance and
uragemof their Spirit-
Directorher Tom Mul-
the teeers of the par-
re play their part in
ring thristian spirit
mmitmen the commu-
of St. Mville La. Two
os bravhe battery of
eras toose for our
ers.

THEIR OFFICERS . . .

. . . AND ACTIVE MEMBERS

Three Silver Jubilarians . . . 1949-1974

The Jubilarians with their Ordaining Prelate — 25 Years Ago

Twenty-five years ago on Feb. 24, the Divine Word missionary, the Most Rev. Bishop Leo Arkfeld of Wewak, New Guinea, ordained as priests three of his Divine Word confreres: Rev. Carlos Lewis of La Boca in the Republic of Panama, Rev. Mark Figaro of Lafayette, La., and Rev. Curtis Washington of Coconut Grove, Fla.

Father Carlos Lewis began his apostolate for souls as a seminary professor. While engaged in teaching, he managed to publish a study titled *Catholic Negro Bishops: A Brief Survey of the Present and the Past*. In addition to this popular work he wrote a number of articles which appeared in various magazines including the *Divine Word Messenger*. He is now Auxiliary Bishop of Panama.

Father Mark Figaro likewise has experienced in his apostolate for souls, the exciting as well as the dull moments of classroom duties. He has also become acquainted with the ups and downs of home mission life in our Southern Province. He is now the Vicar for the Black Catholics of the diocese of Lafayette, La.

Since his ordination Father Curtis Washington was given Ghana in West Africa for the exercise of his apostolate for souls. Among the many who revere him as their spiritual Father are several diocesan Sisters and two diocesan priests.

During the twenty-five years our Jubilarians have been implementing the favorite aspiration of the Founder of the Divine Word Missionaries — the Servant of God, Father Arnold Janssen: "May the Heart of Jesus live in the hearts of men!" May their labors continue to flourish!

The MESSENGER asks Prayers and aid for U.S. Southern Missions

Missionaries Play Santa Claus

by Columban Fathers Mission News Bureau

They don't wear a Santa Claus costume. They don't have a bell or a big red kettle. But otherwise two Columban missionaries working in Japan closely resemble the familiar sidewalk Santa of the United States.

Every weekend during the Christmas season, Fathers James Norris and Joseph O'Brien are seen on a busy downtown thoroughfare of Kumamoto. Each has a large box and a poster suspended from his neck. They are begging contributions from passersby. The proceeds are not for their own mission work but for a Japanese Protestant doctor who works among the poor of Nepal.

For the past several years, the Catholics of Kumamoto have been collecting funds for the suffering people in less developed lands. They persuaded their missionaries to help the cause. They did — as attractions: Father Norris by his tallness, Father O'Brien by his winsome smile. Their efforts paid off very well, especially when some Protestant groups joined in.

"The generosity of the Japanese people never ceases to amaze me. The school children are the most generous as a group," reports Father Norris. The Christmas season happens to coincide with the bonus time in Japan as well as the season of the *bonen-kai,* literally "forget the year" parties. These merry-making sessions resemble the Christmas office parties in the United States. Usually the largest gifts come from those who had just attended one of these celebrations.

A Columban Missionary plying his Santa Claus role.

In return, the missionaries give each passerby a card beautifully illustrated with Christ blessing children and the sick. The prayer of St. Francis for peace is also attractively inscribed thereon. It is a Christmas message every non-Christian can easily understand. Thus these Columban missionaries promote the true spirit of Christmas — and ecumenism.

Profiled by His Word . . .

by SISTER MARY SAMUEL STEFFEN, O.S.F.

"Blessed are the peacemakers . . ."

Inspired writers used human language to make known God's presence among men long before the Word was made Flesh. During and after Christ's thirty-three years on earth, His Messianic mission was kept alive through the spirited words of His chosen followers. But the Lord's all-embracing plan included more than those written and spoken records. His presence is a now and forever thing destined to be lived in Everyman according to the contemporary situation.

Whether or not Ralph Bunche thought of his efforts as a continuation of Christ's work is left to the Master's judgement. On the surface, however, it appears that the 1950 Nobel Peace Prize winner appreciated man's dignity to the extent that he used all his talents in waging a personal war against intolerance and hate. Much that he did is known only to God, but the world honors him for mediating the armistice agreements in the Arab-Israeli War of 1948 and for organizing the Middle East Emergency Force of 1956-57 as well as the United Nations' force in the Congo, 1960-1964.

The manner in which he accomplished these diplomatic feats made him one of the 20th century's "greatest architects of peace". Everyone but Bunche was amazed at his capacity to resume talks whenever they reached the breaking point. The Arab-Israeli settlement, for example, lasted 81 days, but Ralph Bunche remained undaunted. He is said to have told his rivals, "I'll stay here as long as you do, even if it takes ten years."

A variety of humorous flashes comes through the biographical sketches of this otherwise serious man. Once during a boring U.N. session when, to all appearances, Ralph was listening intently to a discussion, his attention was actually focused on a World Series game to which his earphones were attuned instead.

Also on the lighter side was the

Sister Mary Samuel Steffen, O.S.F.

The MESSENGER asks Prayers and aid for U.S. Southern Missions

occasion during the Nigerian civil war when three Biafran students entered his office for a sit-in and found that Mr. Bunche welcomed them with sandwiches and the invitation to feel at home while he went about his work. Over and above these kindnesses, he refused to have the protesters ousted by anxious Security Guards. After the students left peacefully, Ralph commented, "These are good kids — They care."

BLESSED ARE THE PEACEMAKERS FOR THEY SHALL BE CALLED CHILDREN OF GOD. BLESSED ARE THEY WHO SUFFER PERSECUTION FOR JUSTICE' SAKE FOR THEIRS IS THE KINGDOM OF GOD — Matt. 5:9-10. *STAND THEN, AS FREE MEN, AND DO NOT ALLOW YOURSELVES TO BECOME SLAVES* — *Gal.* 5:1

Mr. Bunche appreciated such caring because he had "done this sort of thing himself." His bias against war and his reputation as peacemaker came to the fore particularly during his years in the U.N. Ralph's conviction that "no problem of human relations is ever insoluble" was an important factor in his attempts to further the reign of peace and justice. He willingly spent himself in the cause of civil rights for Negroes by delivering countless speeches on their behalf. His repugnance for the segregation practiced in Washington, D.C., prompted him to turn down President Harry S. Truman's offer to become the U.S. Assistant Secretary of State. He became, instead, the right hand man for the U.N.'s first three Secretaries-General, Trygve Lie, Dag Hammarskjold and U Thant. In spite of the fact that this international position broadened the scope of his concerns, Ralph Bunche remained true to his people whenever civil rights were at stake on the home front. For twenty-two years he served as director of the NAACP and was instrumental in establishing the National Committee Against Discrimination in Housing. He walked with Dr. Martin Luther King, Jr., in the 1965 Freedom March from Selma to Montgomery, Alabama.

Some years later, NAACP executive director Roy Wilkins paid this tribute: "By his own example, Ralph Bunche did as much as anyone for the cause of the black man in America."

"Stand then, as free men, and do not allow yourselves to become slaves . . ." Nana's version of St. Paul's directive was more explicit; "Always protect yourself and your dignity; never pick a fight, but never run away from one if your dignity or an important principle is involved. Never let anyone 'lowerate' you." In the September, 1969 *Readers Digest,* Ralph featured his maternal grandmother, affectionately called "Nana" as the most "Unforgettable Character" he ever knew. This good woman had taken her two orphaned grandchildren into her custody; and after several racial snubs, finally succeeded in purchasing a bungalow in Los Angeles beyond which the ghetto

(*Continued on Page* 17)

ALONG THE DIVINE WORD MISSION TRAIL

Greenville, Mississippi

(*Sacred Heart Parish*)

A new UNITED CATHOLIC SOCIETY has been formed among the parishioners. Its purpose is to bring all together for social, cultural and religious events. Each adult is expected to participate in some capacity. With the encouragement of their pastor, Father Lee, the members intend to make their parish a source of Christian vitality for the community.

In addition to the adult choir, a youth choir of 25 has been organized. Thanks to the spade work of Father Benoit his predecessor, Father Lee is pleased with the growth in membership of the C.Y.O. as well as the renewed interest in pursuing its goals.

St. Martinville, La.

(*Our Lady of Perpetual Help*)

The youth group has been zealously engaged in a candy selling drive and a car wash project for funds to defray a proposed trip to Washington this summer. These teenagers also sponsored the liturgy program for the National Youth Week which was observed here with several youth groups from seven parishes participating.

New Orleans, La.

(*St. Augustine's Parish*)

The pastor and his associate have been sponsoring the help offered by

Notre Dame youth with their spiritual director

five young ladies from SUNO (Southern University of New Orleans). Each week they have been teaching sewing, cooking, helping pupils with their home assignments, visiting the shut-ins, for whom they write letters, when requested.

The parish boasts of a Senior Citizens YOUNG-AT-HEART CLUB. Motivated by their priests, these senior citizens do things in a group, e.g. shopping together, eating together, etc.

The program of sacred music sponsored by the 5 o'clock Mass choir was a grand success. Several choirs joined with the SOULFUL VOICES of St. Augustine's in the presentation.

Pointe-a-la-Hache, La.

(*St. Thomas Parish*)

The many better-clad families are grateful to the parishioners. They can weather the winter with some comfort. The pastor's appeal for the Thanksgiving Clothing Drive made this possible.

of Watts later grew. She was loved and respected for her wisdom.

Education was the path which led Ralph Bunche out of the ghetto, thanks to Nana's foresight. She intuitively recognized her grandson's talents in spite of her own academic limitations. This intuition took her straight to the principal to find out what was wrong when Ralph began to lose interest in his studies. She persuaded the school director to include courses which would help qualify the young student for college. In 1922, Ralph graduated as valedictorian of his class, but this distinction was not enough to break the color barrier. He was not admitted to the city-wide honor society. It was only thirty-some years later when he received notice of his admission into the honor society.

Ralph helped his family by laying carpets and spent his spare time chumming with a group of black boys, most of whom had much potential. It grieved him to see the vast majority of these friends drop out of school and wander aimlessly because there was no horizon for them. As for his own future, Ralph knew that Nana would settle for nothing less than college. In cooperation with her dreams, he helped finance his four years at UCLA by doing janitorial work and thus managed to earn a summa cum laude degree in international relations as well as numerous letters in baseball, football and basketball. When local residents became aware of Ralph's abilities, they raised $1,000 for the furtherance of his education at Harvard where he received a doctorate in government. Nana's dream had come true six years after her death. Ralph's last letter from her was still education-flavored — she wondered if he planned to attend Harvard.

The racial pride instilled by Nana sustained Ralph through life. Never did he "lowerate" himself or consider it complimentary to be congratulated as a "symbol of what a Negro can accomplish in society despite the handicap of race." Like his grandmother, he met many reasons for discouragement but, true to her memory, he never lost faith in the human race. Although nearly blinded by a diabetic condition, he took it upon himself to represent the U.N. at Geneva on what was to be his final mission — a trip to reassure the Bahrainis of freedom.

On December 9, 1971, just ten weeks after resigning from his U.N. position, Ralph Bunche died. In his eulogy, Secretary-General U Thant expressed regret for the loss of "an incomparable friend and colleague who exemplified that 20th century breed of international officials who devote all their gifts and their very lives to the service of the community of mankind."

Nana's soul must have shared in that tribute. Without her guidance Ralph Bunche might never have seen the horizon beyond the ghetto's iron ring which imprisoned his pals.

AN AMAZING ATHLETE . . .

LARRY WINTERS WITH HIS LAURELS

(*Editor's Note*: *Our Divine Word missionary Father Maurice Roussève, pastor of St. Joseph's Church, Maurice, La., is justly proud of his parishioners. Among them his happiness is particularly expressed over the achievements of a son of the Winters family*).

Larry Winters, a 1973 graduate was second highest scorer on the 1973 basketball district champions, THE MAURICE HIGH BULLDOGS. He was a 2-letter man, excelling also in track. During his grammar and high school years he amassed the fantastic number of 54 trophies, 11 plaques, 4 medals and one shoe.

Winters was awarded a scholastic scholarship to Southwestern Christian College, Terrell, Texas, on the basis of his high school athletic record.

Larry's parents are Mr. and Mrs. Joseph Winters of St. Joseph's parish, Maurice, La. Both are very active in parish life. Mr. Winters is one of the trustees, a member of the parish council, an usher, a Holy Name man, a Knight of St. Peter Claver and a member of the CCD. Mrs. Winters is a very faithful Altar Lady, a Lady Auxiliary to the Knight of St. Peter Claver, and a member of the CCD.

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—seventy-five dollars.

. . . . . **cut on this line** . . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

THE BROTHERS' STAMP DEPT.
DIVINE WORD SEMINARY
BAY ST. LOUIS, MISSISSIPPI 39520

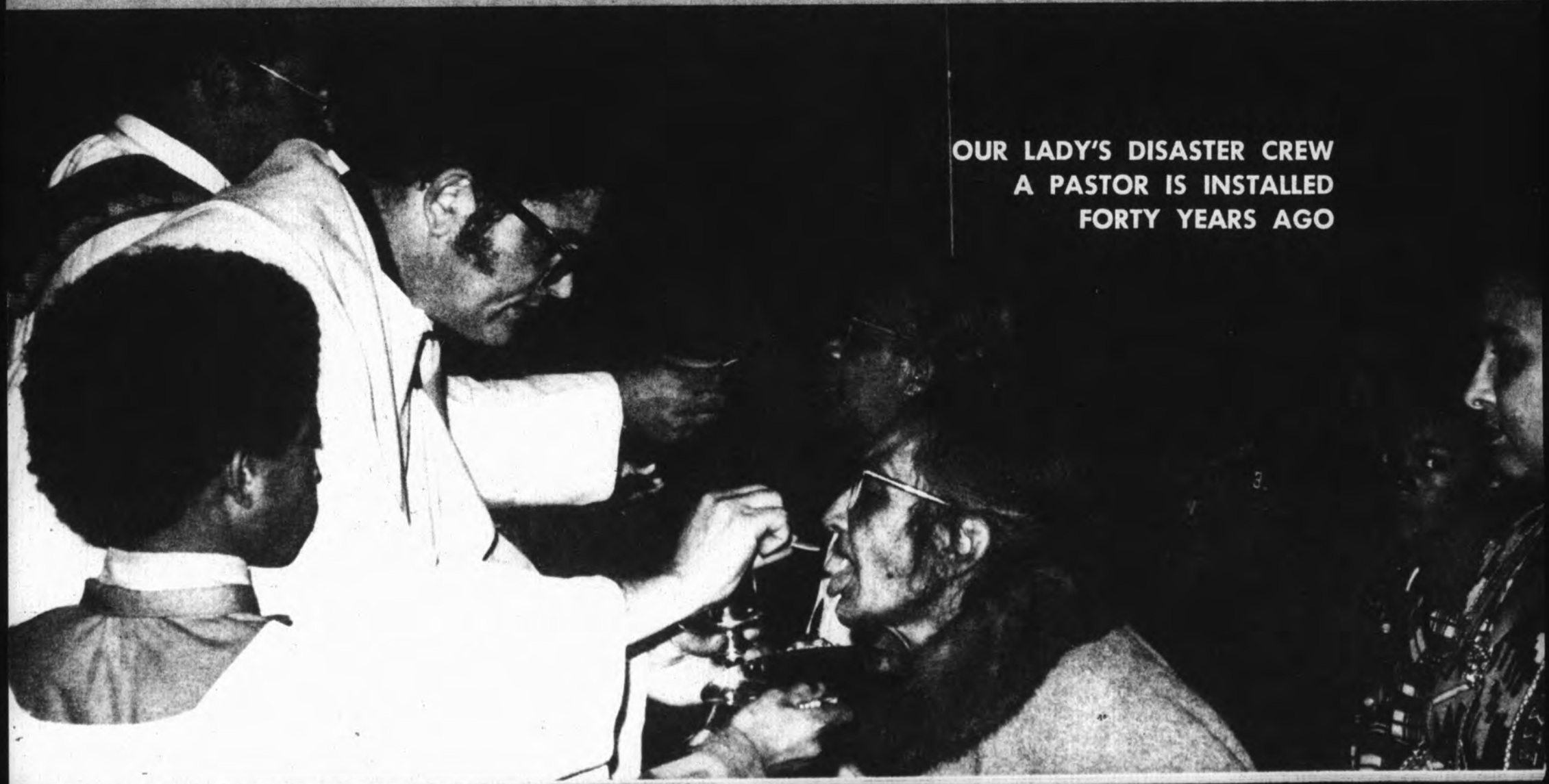
DIVINE WORD MISSIONARIES AT NEMI (ROME)

DIVINE MESSENGER

DIVINE WORD MISSIONARIES AT NEMI (ROME)

DIVINE WORD Messenger

SPRING 1974



OUR LADY'S DISASTER CREW
A PASTOR IS INSTALLED
FORTY YEARS AGO

DIVINE WORD MESSENGER

SPRING — 1974

VOL. 51, NO. 2

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

Contents

	PAGE
An Electron of Inspiration	23
Priestly Vocations	24
A Pruning Period for St. Mary's	25
Our Lady's Disaster Crew	26
Christ in Gethsemane Today	27
A Pastor Is Installed	29
The Offertory Procession at the Installation	30
Another Black Secretariate	32
Forty Years Ago—the First Ordination	34
Year of Reconciliation in Papua, New Guinea	36
Along the Divine Word Mission Trail	37
A Golden Wedding Anniversary	38

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

COVER

Communion Time
During Mass of
Installation

Subscription Rates:

1 yr.—$2; 2 yrs.—$4;
3 yrs.—$5.

Address all correspondence:
Divine Word Messenger, Bay St. Louis, Mississippi 39520

PHOTO CREDITS

Front Cover, pages 30, 31, 35, 37 and back cover to Frater Jim Liebner; page 26 to the Texas Catholic Herald; page 38 to The Morning Star.

An Electron of Inspiration

The early Christians were a singing people. It was their way of expressing cheerfulness and gratitude to God for the Faith. St. Paul recommended this practice: "Singing and making melody in your hearts to the Lord." (Eph. 5:19 and Col. 3:16)

Not only vocal but instrumental music as well have always played a prominent part in divine worship. Every tone of expression—joy, sorrow, gratitude, etc. finds a place in the diapason of religious music. The Church learned this from the Jewish religion.

The canticle of Moses, for example is considered the oldest recorded. It is a song of the victory of the Israelites over the Egyptians. The psalms likewise, have always been revered as "the Book of Praise". Psalm 97 among others especially invites the use of all manner of music in praising God. The choir of Levites made the Tabernacle and Temple resound with their voices. Harps, cymbals and trumpets accompanied the singing of the congregation. Parts of the Church's plain chant were originally sung in the Temple.

The main purpose of music in Church services is to give glory to God. By His word, He called the world into existence; by music, the earth echoes, as it were, in a voice of praise. "Sing to the Lord all the earth!" urges the psalmist (95:1). The music also helps in the edification of the congregation. In his *Confessions,* St. Augustine tells how much the congregational singing fostered his return to God. "What tears," he writes, "did I shed under the powerful emotion caused by listening in Thy Church to the hymns and canticles sung to the glory of Thy Name! While these sounds struck my ears, Thy Truth flowed into my heart, exciting within me the deepest piety."

Taking part in church music gives many besides, an opportunity of dedicating their God-given talents to His service. How many by listening to the church music of Mozart, Haydn or Bach been drawn to emulate them!

The Constitutions on the Sacred Liturgy has stressed the importance of taking part in the singing during services. This explains why a portion of the missalette is devoted to hymns. Through the singing of the hymns the Church intends to increase the spiritual joy of each individual. By this means, the Church seeks to enkindle our fervor and devotion. We should consider it a privilege to allow our voices to blend with the rest of creation in the praise of God during public services.

If at times we regret our inability to play a musical instrument during church services, let us remember that "the one who sings well, prays twice." What a consolation!

Priestly Vocations . . .

LIGHT AMID SHADOWS

A high ranking Vatican official is alleged to entertain grave misgivings about the present status of the priesthood. As he views the steady exodus from the ministry, the situation poses "a real life or death question for the Church." Some other prominent churchmen share the same outlook. They are convinced that the young men "are not interested in the priesthood." In desperation they suggest searching for so-called "substitute formulas" Such "substitute formulas" would express "a willingness of the Church to confide every kind of ministry to laymen." One result of this proposal is evident: the priesthood would in time disappear because it would no longer seem necessary. Here in America, the president of the National Conference of Diocesan Vocations Directors (NCDVD) is reported to have declared that the number of vocations to the diocesan priesthood is "totally inadequate to meet the institutional needs of the Church."

But, "every cloud has a silver lining". There are rays of light amid the shadows projected on the priesthood. One must always take into account that the priesthood is a gift of God which will never be fully calculated here on earth. Some experts in our country give a "cautious but optimistic evaluation" on the subject. The "optimistic evaluation" is prompted by the attitude of the young who want to respond to a life of service. Seminarians are said to be returning to normal life. But because of the turmoil a few years ago, seminaries were expected to become non-existent. Vocations are beginning to flourish on the West Coast.

Delayed vocations in particular are on the increase. The depleted ranks of the priesthood will be partly filled with these harbingers of a "Second Spring" in the clerical life. In one seminary, for instance, the delayed vocations number 25 on the roster of 102. This is a much higher number than that of a few years ago. Why did these late-comers switch? One common reason given is that they found something lacking in their secular jobs and longed to do something more.

An intensive campaign for recruiting vocations has been launched in several dioceses. The archdiocese of New York, for example placed eye-catching ads in newspapers and magazines. Brief profiles on a cross section of priests were featured in the periodicals.

The campaign thereby aimed to elevate the public image of priests and attract vocations. Archdiocesan vocation officials report that the response to these "image building" ads has been great.

The way a priest lives is an important factor in deciding priestly vocations. It can be an attraction or a deterrent. "Words move, but example draws."

A Pruning Period for St. Mary's

St. Mary's parish seems to be dying. It appears shorn of its former glory. Its classrooms are empty. A skeleton number of parishioners attend church services. There exists a gap between the establishment and the age group from 15 to 45.

Perched on the slope of one of Vicksburg's hills, it is the oldest of the Divine Word missions in the South. Among those in Mississippi it ranks first. With the integration of the schools, its influence began to wane. Divine Providence intended that the parish should enter on what may be described as a period of pruning. "My Father is the vine-grower . . . The faithful ones (branches) He trims clean *to increase their yield.*" (Jn 15:2 — New American Bible)

From its beginning in 1905, St. Mary's has been nurtured by the sacrifices of the Divine Word missionaries and the Holy Spirit Missionary Sisters. Their "Elijah-like mantle" of dedication fell upon the parishioners. They, in turn carried on in Vicksburg in the similar spirit. For instance, trudging to church through the then unpaved streets after a heavy rain was a sacrifice. The sacrifice of *time* made by one of the members is another example of sacrifice. Like the minuteman of the Revolutionary War, she was always ready to drop whatever she was doing to serve as proxy for a baptism or be a substitute in a class during the Sister's absence. The same spirit prompted an ailing usher to attend what became, his last Mass. He died on duty while helping to take up the collection.

Despite the setbacks, the same spirit of dedication is still in evidence. With

REV. JOHN BOWMAN, S.V.D., PASTOR

their twelfth pastor, Father John Bowman at the helm, the Holy Name Society and Our Lady of Perpetual Help Sodality show increased membership. In particular, the Holy Name Society known as the "Second Sunday Club" is sponsoring a program to make the parish operate on a sound financial basis. Plans for renovating the church building are a-foot. With the purchase of a new organ, the congregational singing has been upped.

The pruning process is to improve the growth. St. Mary's parish then will once more flourish.

OUR LADY'S
DISASTER CREW

Some difficult task in the parish needs immediate attention. Where to find help? Ask the "Disaster Crew." There is some extra job to be tackled, Who will do it? The "Disaster Crew." That is how a parish in Houston, Texas works.

What is this "Disaster Crew"? It is a junior praesidium of the Legion of Mary. Eighteen teenagers make up this praesidium of Our Lady of Knock. These boys and girls ranging from 12 to 18 years are bringing Mary into forlorn homes and baffling situations. Is it any wonder that they are known as the "Disaster Crew"?

Here is how they operate. Every week they meet with their spiritual director, a Sister of Charity of the Incarnate Word and two adult leaders. By prayer and planning, means are sought to make Our Lady's influence more effective.

With two statues of Her, they visit homes and recite the Rosary. When an occasion arises they even teach how to pray it. With visits to the elderly, the "Crew" injects a note of humor and hope. The distribution of the diocesan paper, *The Catholic Herald* seems to be their favorite chore. Parishioners who are shut-ins as well as newly arrived parishioners are sure to receive a copy. Saturday mornings offer these Legionaries an opportunity to teach prayers to small children. When time permits, they assist adults taking the underprivileged children to the circus.

The occasion of the Pilgrim Virgin's tour throughout the diocese gave them another outlet to advertise devotion to Mary. They missed meals. They lost hours of sleep. They sang at various parishes. Twice they hymned Her on TV.

Our Lady's "Disaster Crew" is certainly doing its share in upgrading devotion to Her.

RECITING THE ROSARY IN A HOME

Christ in Gethsemane Today

by JOSEPH P. LARUFFA

Since one out of ten persons in the United States is mentally or emotionally ill, chances are good that you know a person — perhaps a relative, friend or co-worker, who is suffering from some psychological disorder. Do you know that you can be a great help to this person, this neurotic?

We hear and read very much about heart disease, cancer, high blood pressure and other illnesses of a physical nature; but we hear and read just a very little about mental or emotional illnesses. This is indeed very regrettable, especially since there are so many mentally sick people who suffer so acutely, and who need assistance so urgently.

Oh, how neurotic persons indeed do suffer! They suffer from the hands of relatives, friends and misguided advisors. They suffer from their own self-pity and the ignorance of others. They are misunderstood, mistreated and misjudged. They are scorned, mocked, rejected.

A neurotic however, is his own

worst enemy. He has many things troubling him. His main trouble is that he has a too strong desire to be perfect — perfect in a world where there simply is no perfection.

A neurotic is full of doubts, discouragement, disgust. He feels insecure, frustrated. He gets sick at the thought of his sins, imperfections, failures and lack of achievement. He is a puzzle to himself. The neurotic wants others to understand him, but feels greatly misunderstood. He wants to be worthy of God and of his neighbor and friend, but feels totally worthless. He has a strong passion to be loved, wanted, needed, but feels unloved, even unlovable and useless.

The neurotic is scrupulous, lonely, depressed. He suffers from guilt complexes and suicidal impulses. He has a multitude of fears, phobias and anxieties. And besides these and other purely emotional symptoms, the neurotic usually suffers from physical disorders (properly called psychosomatic) —stomach or intestinal trouble, heart palpitation, nausea, headaches, dizziness, fatigue, insomnia, etc.

The emotionally sick person lives in misery; he is afraid of himself and afraid of others. Like the old song has it, he is afraid of living and afraid of dying.

Certainly, a neurotic is a sick person; certainly he is deserving of our pity, understanding, sympathy, prayers, help. But how rarely it is that he receives our understanding and help!

What can we do in order to help the neurotic we may know—the emotionally ill person we live with, or work with, or play and go to school with?

What we can do is join the "Apostolate of Understanding." By joining this apostolate, we can become modern Good Samaritans, and act as little redeemers to the neurotic.

We need not be professionals to lend a helping hand to the mentally disturbed. All we need is two good ears (even one good ear!); for the best therapy for the neurotic is for some kind friend or relative to listen to him. Listen with understanding, respect and love. There is no need to try to solve all his problems. It is not even necessary to give advice or counsel. Just listen! Just try to understand! This listening and understanding on our part may perhaps give the mentally sick person all the encouragement he may need to see him through the day.

Besides showing understanding and giving a sympathetic ear, we would do a very good turn if we would aid the emotionally afflicted person to seek out professional help—psychiatric or psychological assistance. We could give real service to the neurotics if we could convince them not to fear psychiatry or psychiatrists. Psychiatry is an important branch of modern medicine. The psychiatrist is a medical doctor. If our heart is ailing us, we go to a heart specialist. If our soul is sick, we should seek out a priest. If our mind is ill, we should go to a "mind doctor" a psychiatrist. It is as simple as all that. (Pope Pius XII once called psychiatrists "helpers of God.")

Christ still lives. He lives in each of the millions of frightened, neurotic souls living in the world today. Christ is today renewing, reacting, reliving the terrible mental agony in the Garden of Gethsemane that caused Him to sweat His most precious blood and caused Him to say: "My soul is sorrowful even unto death." The Lord suffered to glorify His Father and to redeem the world.

Today countless neurotic persons are suffering for the same two reasons plus a third important one. They endure mental turmoil, doubts, worries and fears so that, passing through their own agony in the Garden of Gethsemane today, they may finally enjoy that happiness and peace they so much desire and seek in the Garden of Paradise (heaven) tomorrow.

A Pastor is Installed

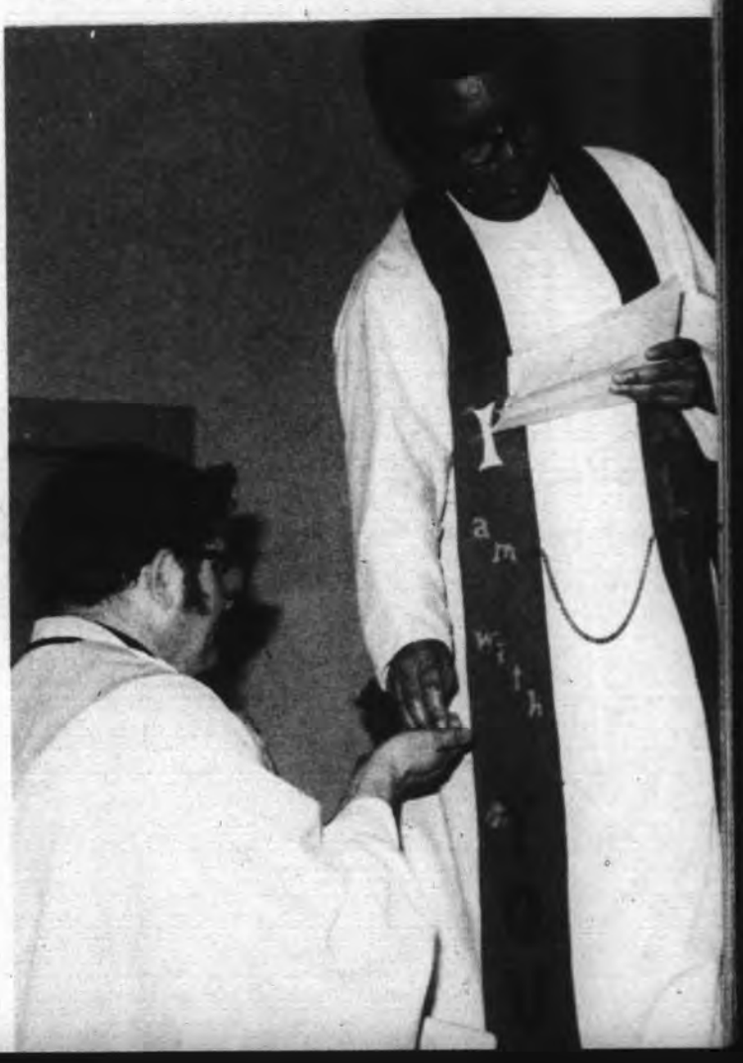
St. Rose de Lima's parish in Bay St. Louis, Mississippi witnessed another red-letter day in its 46 years of existence. The occasion was the installation of its new pastor during Mass at the beginning of this year. The 37-year-old Divine Word missionary, Father Borgia Aubespin, a native of Opelousas, Louisiana officially assumed the pastorate.

The parishioners were well briefed for the event by the administrator Father Louis Benoit also a Divine Word missionary, and the Holy Spirit Missionary Sisters. The parish council prepared an impressive liturgy. It engaged representatives of various groups to spell out the meaningful charge of their new pastor.

The Provincial of the Divine Word missionaries of the Southern Province, Father Francis began the service by installing Father Aubespin in the President's Chair. He then gave him the keys of the tabernacle. Finally he presented the new pastor to the congregation. Thereupon the parishioners responded with a warm, standing ovation. In a fervid address Father accepted the leadership of the parish.

During the offertory procession the emcee emphasized the symbolic meaning of the gifts presented. A married couple, carrying their granddaughter offered water. It was to signify the pastor's role in Baptism. Two parishioners presented the chalice. It was to remind their pastor of his charge as leader in the liturgical life of the community. Next came the CYO with the Bible—a symbol of the *Word, Christ* to be preached. Another married couple then approached with a purple stole, to recall the pastor's office as God's pacifier. An amputee followed with the Oil of the Sick, symbolizing the Sacrament of Holy Anointing. A third wedded couple thereupon came forward with the bread and wine. It served to signify the pastor's part in the Sacrament of Matrimony. A Sister and two children brought books, thereby indicating another aspect of pastoral concern—keeping of the parish records. Finally came the ushers with the collection baskets. By this gesture, the willingness of each parishioner to support the parish was dramatized.

The installation ceremony concluded with a challenging response from one of the members. In the name of his fellow parishioners, he pledged wholehearted cooperation with the pastor.



RECEIVING THE TABERNACLE KEYS

PRESENTING A CHILD AND WATER

The Offertory Procession

PRESENTING THE CHALICE

C.Y.O. PRESENTING THE BIBLE

cessn at the Installation

PRESENTING THE PURPLE STOLE

More on page 35

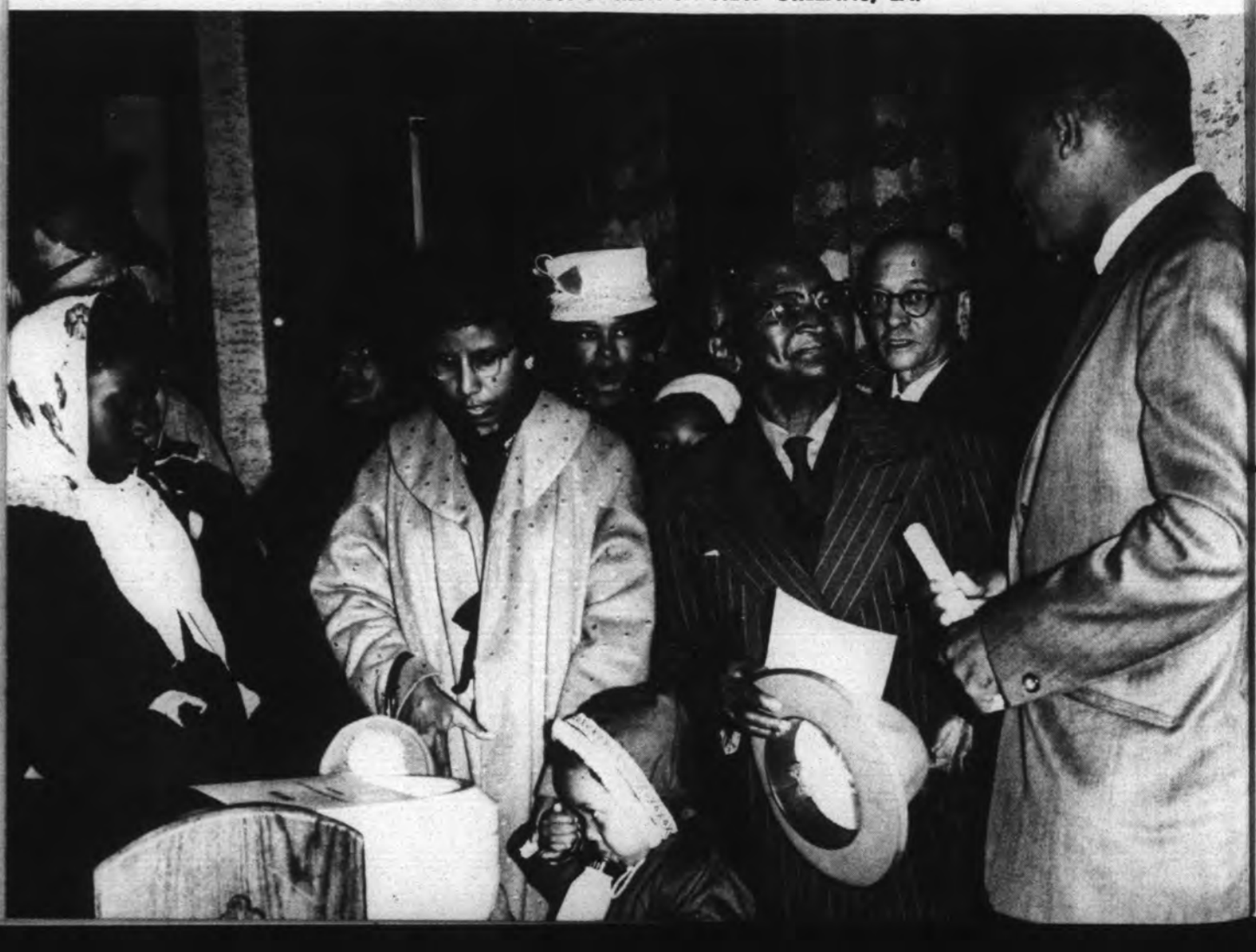
ANOTHER
BLACK SECRETARIATE

The dioceses of Detroit and Pittsburgh have secretariates for Blacks. Another is being established in the Washington archdiocese with the approval of Archbishop William Baum. It will have what has been termed, "an advocacy role." As a result of an archdiocesan self-study, two years ago, the secretariate will have an interim board. The Josephite Father John Richard is the spokesman for the board. In an interview he stated that the secretariate will assure a "black presence on archdiocesan commissions, boards and other decision-making structures. Most of the commissions, boards and structures are now without a black presence. At this level we should see a great difference," he added.

Of a Catholic population of 390,000 in the archdiocese, the Blacks number about 70,000. It is estimated to have the second highest percentage, and the fourth largest number of black Catholics in the country.

The dioceses of Lafayette, Louisiana and Oakland, California are known to have an episcopal vicar for their black Catholics.

CORPUS CHRISTI PARISH IN NEW ORLEANS, LA.



WHY OUR ANNUITY PLAN ?
LET US TELL YOU ABOUT IT !

- It offers people in the 50-80 year range a higher rate of return, depending on their age.
- It takes the worry out of retirement: you know you will receive a regular check as long as you live.
- Your money will help us to educate future missionary priests and brothers.
- You share in the Masses, prayers and works of over 500 Divine Word Missionaries working in 34 different countries throughout the world.

A GUARANTEED INCOME FOR LIFE!

ACT NOW! FILL IN AND MAIL ATTACHED COUPON BELOW

S.V.D. ANNUITY PLAN

SEND TO:

Father Joseph A. Francis, S.V.D.
Southern Province of St. Augustine
201 Ruella Avenue
Bay St. Louis, Mississippi 39520

Dear Father Francis:
Without further obligations please send me free details on your S.V.D. ANNUITY PLAN.

Name _____

Street _____

City _____ *State* _____ *Zip* _____

I was born on _____ month _____ day _____ year

The First Ordinations

May 1934 is more than an ordinary date in the annals of St. Augustine's Seminary. The previous ones have set the stage for it, e.g. 1920 . . . the founding in Greenville, Mississippi; 1922 . . . the breaking of ground for the new site at Bay St. Louis, Mississippi; 1923 . . . its opening. May 1934 records the first priestly ordination.

Canopied under a spacious tent (for lack of a suitable church), Fathers Vincent Smith, Maurice Rousseve, Anthony Bourges and Francis Wade were ordained the first priests. By this historic event the ardent desire of all concerned with the cause for a black clergy was satisfied. The proposition which Father Christmann, the founder of the seminary and his Divine Word missionary colleagues strove to demonstrate was proven to be well founded.

Since that date, God called Father Vincent Smith to the Trappist Order in which he passed to his eternal reward. After a score and more years in the active ministry, Father Wade retired to the seminary where he now resides. Fathers Rousseve and Bourges are still busy pastors.

SILVER JUBILEE (1959) POSING WITH THE THEN BISHOP SHEEN, PREACHER FOR THE OCCASION

The Offertory Procession at the Installation — cont.

PRESENTING THE OIL OF THE SICK

PRESENTING THE BREAD AND WINE

Papua, New Guinea

A Year of Reconciliation

by REV. LEO JOERGER, S.V.D.

Sine Mawe trembled with emotion as he publicly handed $4.00 to his enemy, the father of Yomil. People were settling for peace to end six weeks of hostility and tension. In early November a tribal war had erupted around the Koge station. During this battle one man was killed by arrows. His clansmen immediately retaliated by chasing after Yomil, the suspect. They shot arrows at him and hurled a spear that pierced his abdomen. But after three weeks of intensive care in the hospital, he recovered.

Warriors of both clans are Christians. Some belong to the Lutheran Church and others to the Catholic Church. We had refused to offer Mass or distribute the sacraments until the Christian community performed a public act of repentance and reconciliation. This however implied that warriors of outstanding repute, on account of their bravery and fearlessness in battle, had to be persuaded to lay down their weapons. They would also have to publicly renounce their feelings of vendetta and revenge towards their enemies. We spent five weeks negotiating in discussions. We conducted Bible services. We conferred with the prominent warriors and leading men of the rival factions. They finally agreed to make a peaceful settlement.

So, on a Saturday, all those belonging to the rival clans assembled. They brought along large bundles of firewood and food which they stacked up into one large heap. The hostile parties then sat down facing each other.

Speeches were made by opponents representing each group. Then one by one, each warrior involved in the hostility publicly acknowledged his grievances and renounced his vengeance against his enemy. The rivalling warriors exchanged gifts of money with each other. This was a token of forgiveness and reconciliation.

Then stalks of sugar cane were broken into short lengths and the two parties chewed the sugar cane together. Next they exchanged food and ate a light lunch together. Appropriate Bible passages were read and explained by the Lutheran pastor and the priest. After this the whole Christian community recited the Lord's Prayer together. Finally, the heaps of food and firewood were exchanged and the people returned to their villages.

With peace and harmony restored in their hearts, the Christian community was now prepared to celebrate the Presence of Christ.

ALONG THE DIVINE WORD MISSION TRAIL

New Orleans, La.

(St. Augustine Parish)

Bishop Perry was the main celebrant at a Mass during which he conferred the Sacrament of Confirmation.

The C.Y.O. is planning a trip to the *Astroworld* in Houston, Texas or to Disneyland in Florida.

A *Big Brother Program* for the young men in the area is being launched.

Pointe-a-la-Hache, La.

(St. Thomas Parish)

The Volunteer Citizens for Plaquemine Parish Youth is a new organization. It has the approval of the black community because of its success in persuading the local officials to provide recreational facilities for the youth.

The efforts of the pastor in encouraging integration is reaping fruit. The recent class of 46 for Confirmation showed good signs. Both ethnic groups also take part together in serving and reading at Mass.

St. Martinville, La.

(Our Lady of Perpetual Help Parish)

The altar boys and youth groups have prepared their own para-liturgy for reception. With the approval of their spiritual director, each carries a lighted candle during the ceremony. The promise of commitment is composed by each.

Lafayette, La.

(Immaculate Heart of Mary Parish)

The multi-colored robed choir appeals to all. Father Pawlicki, the director believes that the Gospel message can be preached also by meaningful singing.

Associate Father Jones' athletic ability is one of his ways to attract the youth for Christ. As a result the sports program has improved very much in the parish.

Austin, Texas

(Holy Cross Parish)

"Theology and Coffee" is what Father Fritzen the pastor calls his discussion groups. They meet after church services. The idea is being publicized especially through the news media. He remarked, in a joking way that he always wanted "to hit the headlines". But he added, with a smile, "Whenever I do, my name is misspelled."

TAKING THE OATH AGAINST MODERNISM

INTENTIONAL SECOND EXPOSURE

Papua, New Guinea

A Year of Reconciliation

by REV. LEO JOERGER, S.V.D.

Sine Mawe trembled with emotion as he publicly handed $4.00 to his enemy, the father of Yomil. People were settling for peace to end six weeks of hostility and tension. In early November a tribal war had erupted around the Koge station. During this battle one man was killed by arrows. His clansmen immediately retaliated by chasing after Yomil, the suspect. They shot arrows at him and hurled a spear that pierced his abdomen. But after three weeks of intensive care in the hospital, he recovered.

Warriors of both clans are Christians. Some belong to the Lutheran Church and others to the Catholic Church. We had refused to offer Mass or distribute the sacraments until the Christian community performed a public act of repentance and reconciliation. This however implied that warriors of outstanding repute, on account of their bravery and fearlessness in battle, had to be persuaded to lay down their weapons. They would also have to publicly renounce their feelings of vendetta and revenge towards their enemies. We spent five weeks negotiating in discussions. We conducted Bible services. We conferred with the prominent warriors and leading men of the rival factions. They finally agreed to make a peaceful settlement.

So, on a Saturday, all those belonging to the rival clans assembled. They brought along large bundles of firewood and food which they stacked up into one large heap. The hostile parties then sat down facing each other.

Speeches were made by opponents representing each group. Then one by one, each warrior involved in the hostility publicly acknowledged his grievances and renounced his vengeance against his enemy. The rivalling warriors exchanged gifts of money with each other. This was a token of forgiveness and reconciliation.

Then stalks of sugar cane were broken into short lengths and the two parties chewed the sugar cane together. Next they exchanged food and ate a light lunch together. Appropriate Bible passages were read and explained by the Lutheran pastor and the priest. After this the whole Christian community recited the Lord's Prayer together. Finally, the heaps of food and firewood were exchanged and the people returned to their villages.

With peace and harmony restored in their hearts, the Christian community was now prepared to celebrate the Presence of Christ.

ALONG THE DIVINE WORD MISSION TRAIL

New Orleans, La.

(St. Augustine Parish)

Bishop Perry was the main celebrant at a Mass during which he conferred the Sacrament of Confirmation.

The C.Y.O. is planning a trip to the *Astroworld* in Houston, Texas or to Disneyland in Florida.

A *Big Brother Program* for the young men in the area is being launched.

Pointe-a-la-Hache, La.

(St. Thomas Parish)

The Volunteer Citizens for Plaquemine Parish Youth is a new organization. It has the approval of the black community because of its success in persuading the local officials to provide recreational facilities for the youth.

The efforts of the pastor in encouraging integration is reaping fruit. The recent class of 46 for Confirmation showed good signs. Both ethnic groups also take part together in serving and reading at Mass.

St. Martinville, La.

(Our Lady of Perpetual Help Parish)

The altar boys and youth groups have prepared their own para-liturgy for reception. With the approval of their spiritual director, each carries a lighted candle during the ceremony. The promise of commitment is composed by each.

Lafayette, La.

(Immaculate Heart of Mary Parish)

The multi-colored robed choir appeals to all. Father Pawlicki, the director believes that the Gospel message can be preached also by meaningful singing.

Associate Father Jones' athletic ability is one of his ways to attract the youth for Christ. As a result the sports program has improved very much in the parish.

Austin, Texas

(Holy Cross Parish)

"Theology and Coffee" is what Father Fritzen the pastor calls his discussion groups. They meet after church services. The idea is being publicized especially through the news media. He remarked, in a joking way that he always wanted "to hit the headlines". But he added, with a smile, "Whenever I do, my name is misspelled."

TAKING THE OATH AGAINST MODERNISM

A Golden Wedding Anniversary

Courtesy of THE MORNING STAR, Box 3225, Lafayette, La.

Mr. and Mrs. Albert Mire, Jr., marked their anniversary of fifty years at a special Mass celebrated by Father M. L. Rousseve, S.V.D., of St. Joseph's Church, Maurice, La. Bishop Schexnayder was in attendance.

Mr. and Mrs. Mire have been very active in parish work. Mr. Mire represents St. Joseph's parish on the Deanery Council and has been trustee for the past several years. He is president of the ushers at St. Joseph's, president of St. Vincent de Paul Society, vice president of St. Joseph's Society, treasurer of the Knights of St. Peter Claver, an active member of the Holy Name Society and president of the CCD. Mr. Mire was a school bus driver to and from Abbeville until the age of retirement.

Mrs. Mire is treasurer of the Altar Ladies, Grand Lady of the Ladies Auxiliary to the Knights of St. Peter Claver and chairman of the Parent-Educators of the CCD.

They are the parents of two children, Gilbert Mire of Houston, Texas, and Mrs. Thelma Broussard of Lafayette.

BISHOP MAURICE SCHEXNAYDER, MR. and MRS. MIRE, FATHER ROUSSEVE, S.V.D.

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—seventy-five dollars.

. . . . . **cut on this line** . . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you. Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven" (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

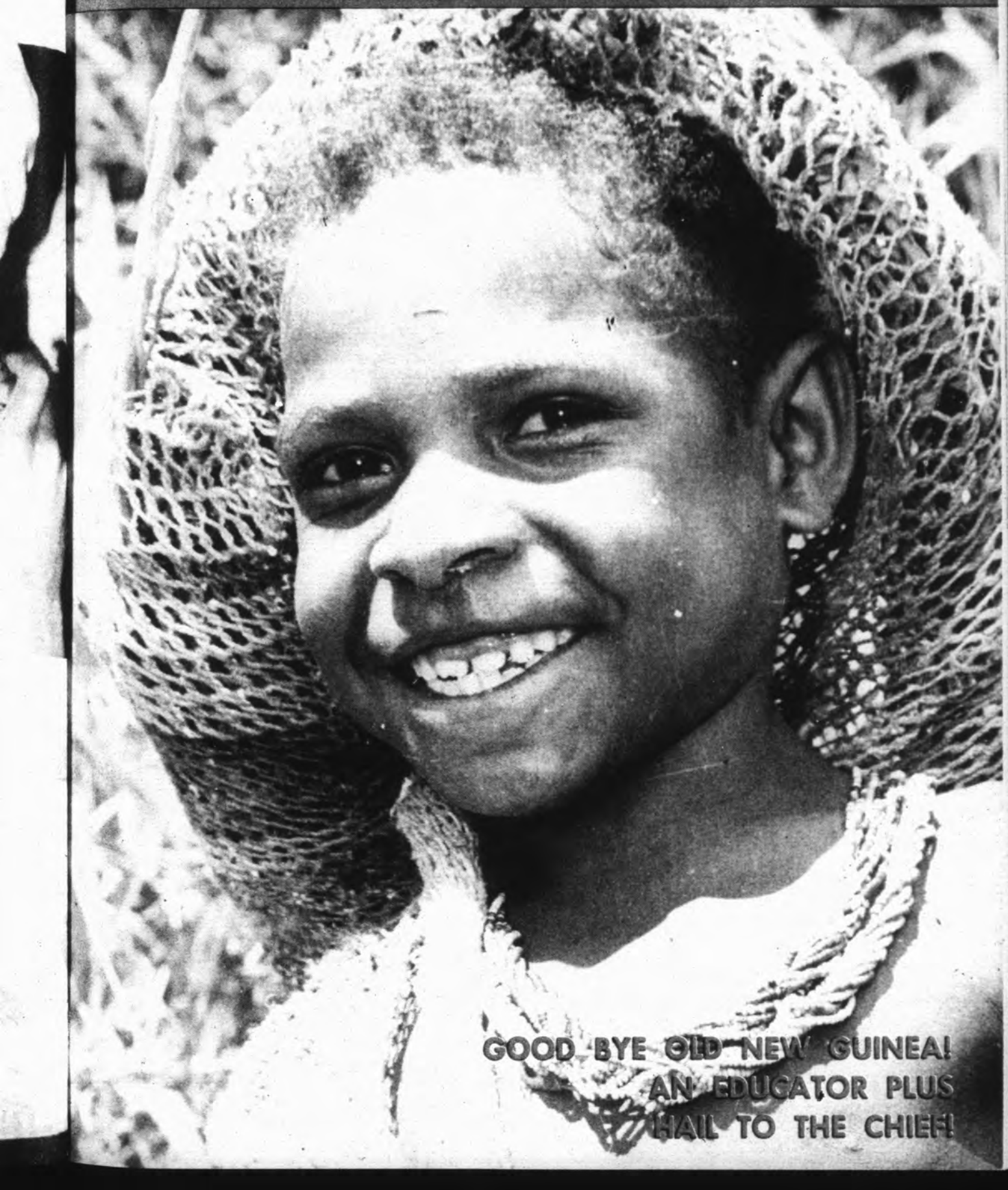
Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

THE BROTHERS' STAMP DEPT.
DIVINE WORD SEMINARY
BAY ST. LOUIS, MISSISSIPPI 39520

PRESENTING THE PARISH RECORDS

DIVINE WORD Messenger

SUMMER - 1974



GOOD BYE OLD NEW GUINEA!
AN EDUCATOR PLUS
HAIL TO THE CHIEF!

DIVINE WORD MESSENGER

SUMMER — 1974

VOL. 51, NO. 3

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

Contents

	PAGE
An Electron of Inspiration	43
Wanted: More Missionaries for Africa	44
Mary, Mother of Unity	45
An Open Letter on Vocations	47
From Slave to Priest	48
Goodbye, Old New Guinea	49
Flashes From New Guinea's Past	50
An Educator Plus	52
Jottings from IMPACT	54
Hail To the Chief!	56
Along the Divine Word Mission Trail	57
Former Editor, A Papal Medalist	58

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

COVER

A Little Parishioner
From New Guinea

Subscription Rates:

1 yr.—$2; 2 yrs.—$4;
3 yrs.—$5.

Address all correspondence:
Divine Word Messenger, Bay St. Louis, Mississippi 39520

PHOTO CREDITS

Front and back cover, pages 49, 50, 51, 55 to Divine Word Missionaries of New Guinea Contributors: page 56 to Rev. C. Washington, SVD; page 58 to Rev. C. J. Howard, SVD.

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520

An Electron of Inspiration

"Make Me better known and loved!" Such was Christ's appeal made to St. Margaret Mary during one of the Sacred Heart apparitions. Twelve promises were given to foster greater recognition and love. At least two of them are well-known—the one encouraging public veneration of the image of His Sacred Heart ("I will bless every house in which the picture of My Heart shall be exposed and honored") and the other about observing the Nine First Fridays, ("I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all who communicate on the first Friday of the month for nine consecutive months, the grace of final penitence. They shall not die in My displeasure, nor without the sacraments. My Divine Heart shall be their safe refuge in this last moment.")

Since the time of the apparitions, the apostolate of the Sacred Heart has endeavored to make Christ better known and loved through His Sacred Heart. Men and women have formed communities to spread this devotion. The corporal and spiritual works of mercy have been their means of propaganda. Individuals and families have dedicated themselves to the same purposes. "The Sacred Heart for the world and the world for the Sacred Heart" was the rallying cry of the former Catholic Students' Mission Crusade. The social reign of the Sacred Heart as preached by Father Matteo, S.S.C.C. added momentum to the cause. This famed Apostle of the Enthronement of the Sacred Heart in the home was a chosen instrument of Divine Providence for such an important task.

All over the world there are now families consecrated to the Sacred Heart by the Act of Enthronement. Thus they are trying to heed Christ's request to be better known and loved through a special means—*Night Adoration*. Once a month, one hour of their night's rest is spent in prayer before an image of the Sacred Heart. There they make reparation to Him for the sins of ingratitude, coldness and neglect which He suffers especially in the Sacrament of the Holy Eucharist. It was His main complaint made to St. Margaret Mary. This *Night Shift,* as it is called appeals also in a peculiar manner to individuals. For this reason some choose a difficult hour to spend in prayer of reparation.

Making Christ better known and loved through His Sacred Heart has a profound influence on our lives. Two of the twelve promises assure us of this; "Tepid souls shall become fervent" and "Fervent souls shall rise to greater perfection."

Thus knowledge leads to love; love to imitation; imitation finally to our union with the Sacred Heart of Jesus.

WANTED:

MORE MISSIONARIES FOR AFRICA!

A West African head of state expressed his doubts as to the value of the missionaries to his country. But while working with the Ministries of Health and Education budgets, he changed his mind. He learned to regard them as companions in the struggle against poverty, illiteracy and disease. He noted that the missionaries spent long periods of time in the interior. No colonialist nor foreign trader would attempt to endure life there that long. He knew that the missionaries worked for a nominal wage. Which one of his staff was not clamoring for an increase in salary?

In African countries there are still urgent requests for hospitals and schools. It is still the missionaries from whom they expect that their pleas be heard. The unstinted devotion of these messengers of the Gospel is and always will be a cause of admiration to the African. A host of duties offers so many occasions for their missionary spirit of dedication to blossom. The discovery, for example of an effective anti-leprosy cure by a missionary Sister is but one example among hundreds.

Missionaries are conscious of the great amount of good they can do for their African charges. In applying their skills they remember the purpose of their calling. Christ their Divine Model made use of miracles, preaching, His very presence to convert souls. The missionaries do the same as doctors, nurses, teachers and preachers of the Gospel. All legitimate means are employed to bring souls nearer to their Creator. They share the same idea of Father Charles de Foucauld, the hermit among the Moslem tribes of the deserts of North Africa. By living among them, he sought to make them better Moslems by his good example.

The Africans are delighted whenever the role of teacher and learner is reversed. They have so much to offer to their spiritual guides. The missionaries' knowledge of the various languages and their literature compiled on the native customs prove the value of such a relationship.

Sometimes one hears the missionaries referred to as "masters" and the Africans as "servants". Such concepts are untrue and would tend to create disharmony. The Africans would bitterly resent missionaries who would in any way resemble the colonialist or the foreign trader.

A major superior of a missionary society evangelizing in Africa pointed out that the key problem of the missionaries is "to help the African Church to become more and more itself and not a foreign church in Africa." Adapting the message of the Gospel to the African culture and mentality approaches the solution. The African church will eventually have to become less dependent on foreign personnel and finance. One sees therefore the wisdom in preparing Africans to be in key positions.

The same major superior concluded his remarks on this problem in these words; "As the Church in Africa becomes more Africanized, its leaders will realize the need for the presence of some foreign missionaries."

MARY—

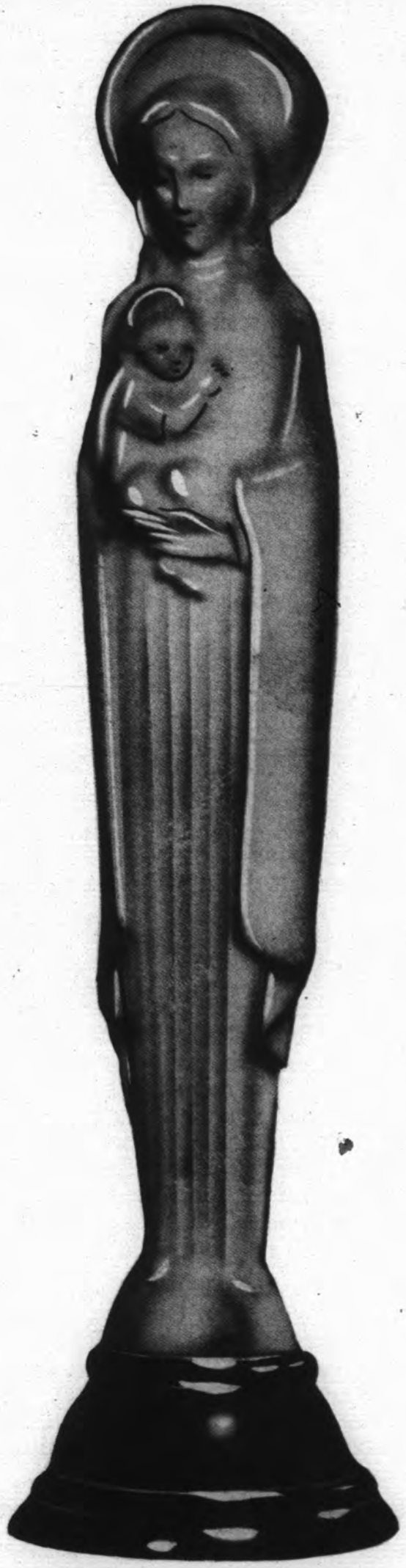
Mother of Unity

by TITUS CRANNY, S.A.

In March, Pope Paul issued an apostolic letter on Marian devotion. He urged the faithful to honor Mary as the Mother of God and the Mother of the Church. She holds a special place in the life and in the mission of Christ and of the Church.

In one remark the Holy Father quoted St. Bernard: "Offer Your Son, holy Virgin and present to the Lord the blessed fruit of Your womb. Offer the holy Victim which is pleasing to God for the reconciliation of us all." Such a statement would please Father Paul of Graymoor who honored Mary as Our Lady of Atonement. He explained that this title meant that our Lady was the special patroness of reconciliation and of unity. He liked to say that Atonement means At-one-ment and that Mary shares in the salvific work of Jesus in bringing all mankind to union with God. Father Paul was prominent as a pioneer and apostle of unity. It is not mere coincidence that his vocation of unity was intimately

(*Continued on Next Page*)



bound up with love for the Mother of God, True love of Mary is not divisive but facilitates and promotes Christian Unity.

Pope Paul stressed this point: " . . . since it is natural that in true devotion to the Blessed Virgin, 'the Son should be duly known, loved and glorified . . . when the Mother is honored' such devotion is an approach to Christ, the source and center of ecclesiastical communion."

There are problems among the Christian Church as to "Mary's role in the work of salvation." But the problems are not insoluble, for devotion to Mary is not an obstacle but a path and rallying point for the union of all who believe in Christ . . . Just as at Cana, the Blessed Virgin's intervention resulted in Christ performing His first miracle, so today Her intercession can help to bring to realization the time when the disciples of Christ will again find full communion in Faith.

Catholics and Orthodox are united in a common love for the Mother of God. Some Anglicans profess a deep love for Her; in England there is an Ecumenical Society of St. Mary with members who are Catholic, Orthodox, Anglican and Methodist. Some Lutherans are devoted to Mary and a community of Lutheran Sisters has been formed under the patronage of the Virgin Mary. The monks of Taize, France (Reformed Church) express an appreciation of Our Lady and have composed a prayer in Her honor for the cause of Unity. Lutheran men religious in Sweden and Oxford, Michigan honor Mary in their liturgy and prayers.

The pastoral letter of the bishops of our country on Our Lady supports the same ideas of the Holy Father in regard to Mary and ecumenism. The ecumencial movement has helped create a more charitable atmosphere among all Christians. The old animosities have not disappeared completely but progress has been made and is continuing to grow. "We are convinced that all Christians have basic reverence for the Mother of Jesus, a veneration deeper than doctrinal differences and theological disputes. We share a common past, together we accept the gospel respect for the Mother of Jesus, handmaid of the Lord, mother of faith, model of prayer, servant of the Spirit. The faith of the Church is anchored in history and Mary is part of that anchor." (#106)

The bishops make a plea for prayer and study in regard to Mary. "We ask our brothers in other Christian churches to examine with us Mary's place in our common patrimony. To an encouraging degree this is already being done in bible studies and in the return to the study of the Fathers."

Mary cannot be ignored. She is too much a part of Christian thought and history. We do not mean to imply that doctrines about Her are as basic as those which pertain to the Trinity or to Jesus. But Mary cannot be put aside. "Christ is at the center of our faith; but He did not come among men without the Theotokos. Nor is He in glory without His Mother, Theotokos still." (#109)

July 9 is the feast of Our Lady of the Atonement, Mother of Unity, Catholics and Christians should think of Her and pray to Her for the cause of unity more than just one day a year. She is always fulfilling this role of uniting and reconciling Her children. If it might seem that Christian Unity can be achieved only by a miracle, then let us ask it of Mary. Jesus worked His first miracle (or sign) at Cana in Galilee through the intercession of His holy Mother. Why not now through Her love and influence?

AN OPEN LETTER

On Vocations

by REV. ARTHUR HAINES, S.V.D.

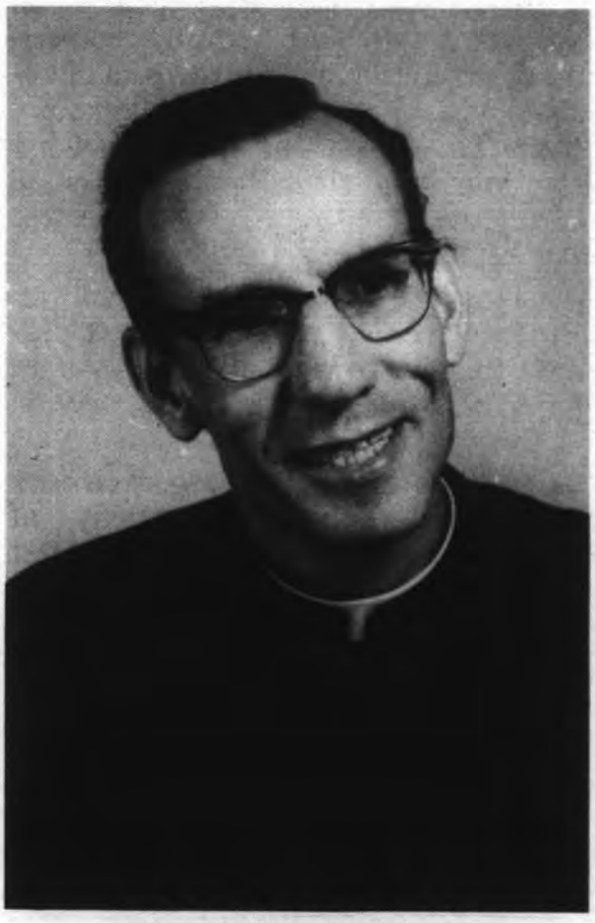
While thinking what I might write to our Bishop concerning priorities in the Natchez-Jackson diocese, I felt urged to speak about ways of increasing vocations to the Religious Life.

First of all, Our Lord tells us how to go about it. He tells us to knock at doors if we want to find candidates. "Seek and you shall find; knock and it shall be opened." We must go out and rouse up vocations, picking out of communities one of their own who knows their nature and way of thinking. In mission lands today there's a move on not to let outsiders guide candidates even in religious matters.

The youth are willing to help in this grand program. They are willing but they need urging and direction. Sometime ago in one of our southern diocese, there was a lengthy discussion on how to make religious vocations more attractive. A number of directives was being set up, when an old Monsignor interrupted saying that he didn't favor all this soft treatment. He insisted that we ought to give the youth a challenge.

Seminarians teaching in summer school of religion and in CCD classes during the school year seem to make the greatest impression on the youth who might be thinking of the Religious Life.

How did we go about getting students for our seminaries in former years? The seminarians themselves did a lot of recruiting on their own during the summer vacation. They were quite an example to their relatives and friends in their home towns.



REV. ARTHUR HAINES, S.V.D.

To spark vocations, the parents first of all should give the initial push. Above all they must let their children know how happy they would be to see one of them as a priest, Brother or Sister. The fervent prayer of parents will help more than anything else to make a good vocation.

One small town in Wisconsin with a population of less than 2,000 has given the Church a bishop, an abbot, 20 priests and 25 nuns. Much can be done if only a little effort is made in the right direction.

FROM SLAVE TO PRIEST

by SISTER CAROLINE MEMESATH, O.S.F.

This is a poignant biography of the first Afro-American priest of the United States.

Augustine Tolton, a 7-year-old slave was the property of a Missouri planter during the pre-Civil War days. With his mother and her two small children, he survived a harrowing ordeal in an escape from slavery. Utterly inexperienced, the daring mother rowed a dilapidated boat across the Mississippi River. The dark night and musket fire from pursuing slave hunters terrified the fugitives until they reached the free state of Illinois.

Augustine exchanged the legal inhuman slavery that scarred his childhood for a new kind of slavery—race prejudice—that blighted his youth, manhood and priesthood.

For 12 years Augustine worked with the Harris Tobacco Company of Quincy, later in a saddle factory. After a long and hard struggle to become educated, Augustine with the help of Franciscan priests, attended the *Propaganda de Fide College* in Rome, because no American seminary would accept a Negro at that time.

Following 6 years of training in preparation for the priesthood, the seminarian was ordained in Saint John Lateran Cathedral in Rome and celebrated his first Mass in the Basilica of St. Peter.

Delegated by Pope Leo XIII, the Cardinal Lucido Parocchi, Prefect of the papal college commissioned Father Tolton to return to the United States. He worked among his people in Quincy and later in Chicago.

FATHER AUGUSTINE TOLTON (1854-1897)

A MESSAGE FROM THE AUTHOR

My purpose for writing *From Slavery to Priest* is two-fold; to perpetuate the memory of Father Augustine Tolton and to list the names of great-hearted lay persons, nuns, and members of the hierarchy who made the ordination of Augustine Tolton possible.

During my 9-year teaching assignment in an all-Black Chicago school, I acquired a profound and lasting respect for Black people—their history and culture. A transfer from that school saddened me but it also sharpened my interest and deepened my sympathies.

Research on the beginnings of Negro Catholicism in Chicago led to the discovery of the first all-Black church—St. Monica's, long defunct— and to the first Negro Pastor, Father Tolton, generally unknown or totally forgotten.

From Slave to Priest reflects the philosophy of Father Tolton—a philosophy by which he lived and which he constantly proclaimed. "The Church is broad and liberal. She makes no distinction in race or color. We do not have to fight for our rights because we are Black. She is the Church for our people."

PREFACE by the Most Reverend Harold R. Perry, S.V.D., Auxiliary Bishop of New Orleans.

PUBLISHED by Franciscan Herald Press, Chicago, Ill. 1973, $6.95.

DISTRIBUTED by Franciscan Herald Press, 1434 West 51 Street, Chicago, Ill. 60609 *or* Immaculate Conception Convent, 1003 Davis Avenue, Dubuque, Ia. 52001.

Goodbye, OLD New Guinea

by DIVINE WORD NEWS SERVICE

"GONE ARE THE DAYS . . ."

"Papua New Guinea is really changing fast!" says Chicago-born Rev. Anthony Krajci, S.V.D. veteran Divine Word Missionary of 28 years. He is a pastor who had to build his parish from the ground up twice; once from jungle grass and once from the charred ruins of the first parish buildings.

"On my first trip to my station after my recent home visit to the States, I was stopped by one of the New Native Police. He asked me for my driver's license. I was flabbergasted! This was the first time in 28 years that anyone in New Guinea had asked me for my driver's license. I told him that I was sorry but had forgotten it at the rectory. He shot back 'Did you forget your breakfast this morning?' I had to chuckle to myself. I'm sure there will be many more interesting confrontations as we head toward total independence.

"Shortly after self-government became provisionally a reality in December last year, I asked one of my old Papuan friends what he thought of self-government. He asked wryly 'What is it? A man or a thing? Now I'm waiting for *under-pants.*' He had great difficulty in pronouncing the word *independence*.

"With the New Nationalism there have been a rash of changes, politically, educationally, socially and spiritually. Seminars, conferences and discussion sessions are helping all of us to learn how to cope with the changing scene. I have great hope in Papua New Guinea as an independent nation."

There are now more than 2000 Catholics in Father Krajci's mission. Most of them have been baptized by him. "Mission workers take over a great part of the daily work on the station," the missionary explains, "However the main responsibility still rests squarely on the shoulders of the priest. He is the one who must get to know the people, learn their language, try to understand their customs."

"The culture here is simple; this has aided their acceptance of the Christian Faith. Fortunately the people in my area practice little sorcery, so they do not have to disabuse their minds of sorcery and spirit houses. Their singing and dancing is very simple."

Father Krajci is pastor of Landor in the Mount Hagen diocese.

AT A CORPUS CHRISTI PROCESSION

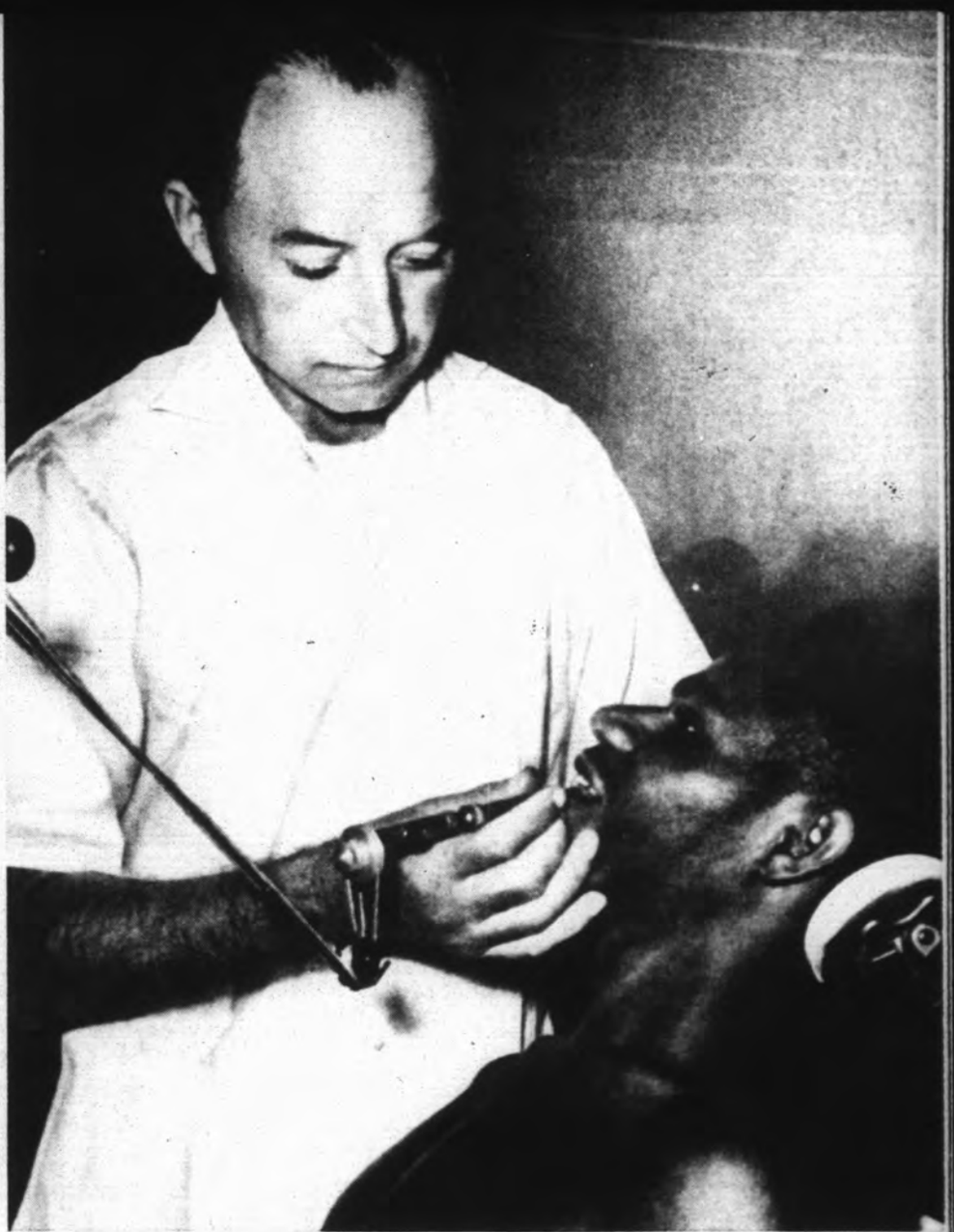
FLASH FR
NEW GINE
PST

Papua New inea's
dence from Aralia
December 1, 74. Th
Word Missiones ha
laboring there ce 18

AT AN ASTRONOMY CLASS

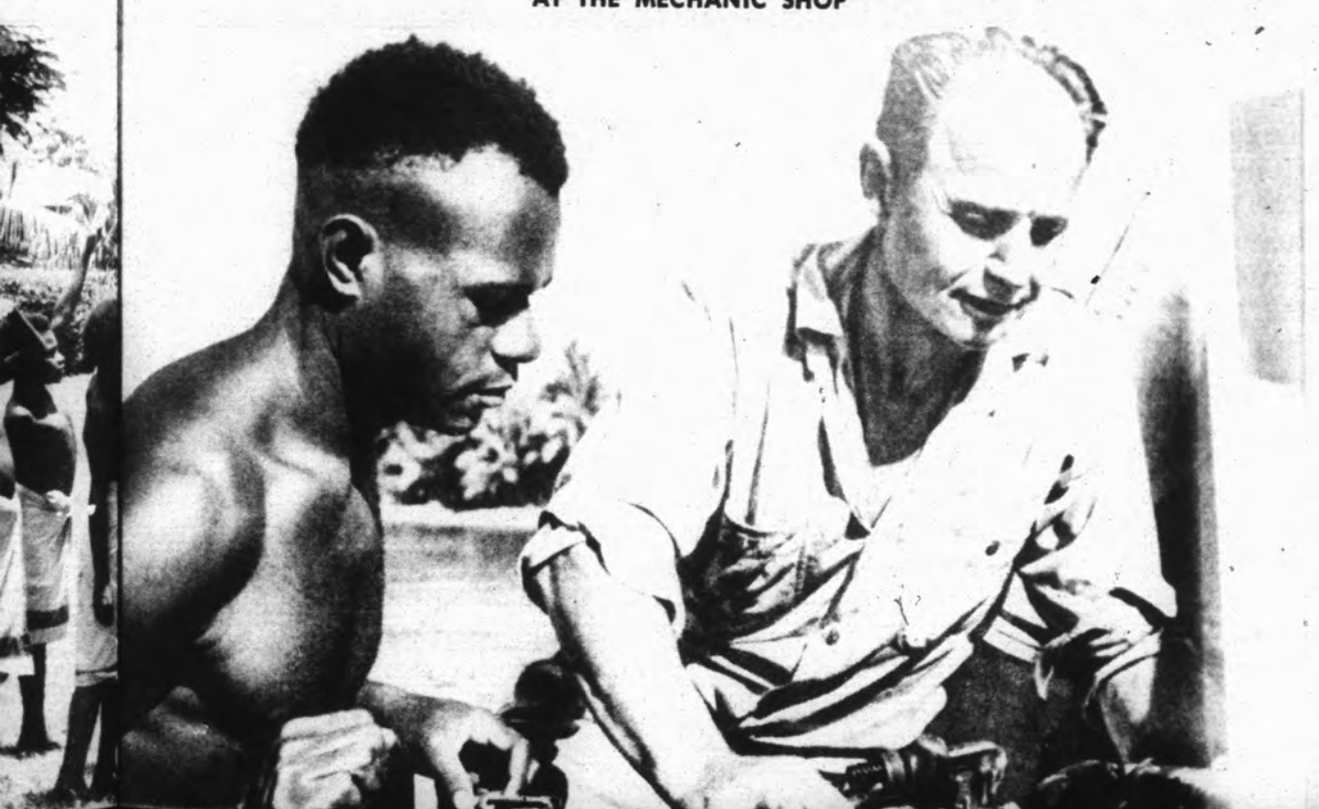
LASH FROM
EW GINEA'S
PST

a New inea's indepen-
from Aralia is set for
nber 1, 74. The Divine
Missiones have been
ng there ce 1896.



AT THE DENTIST'S

AT THE MECHANIC SHOP



MORE ON
PAGE 55

An Educator ...Plus

MISS MYRTLE R. BANKS

In May of last year, after forty-six years of service in the New Orleans Public School system, Miss Myrtle Banks retired. Who is this Miss Banks? She is not only an educator, but also a scholar, a poet, a humanitarian and a devoted Christian leader.

As the eldest of six children, she came as a blessing to her parents, the Rev. Benjamin Banks and Mrs. Rosabella Banks at Napoleonville, La. on Nov. 20, 1908. Both parents were teachers.

It was in her mother's private school that she began her primary education. (At that time married women were not allowed to teach in public schools.) Her teachers soon recognized her qualities of excellence in scholarship and unquenchable thirst for knowledge. This fact was borne out on one particular occasion. The superintendent of schools delivered an address over the radio especially to the school children. Each pupil was to listen and take notes. The one giving the most accurate account was selected to give his or her paper to the principal. Student Banks' was judge the best in her school.

Although gifted for a teacher's career, she once entertained great aspirations for a medical doctor's diploma. However, a well-known professor, with the help of her mother persuaded the promising student to settle for the apostolate of the classroom.

The years crammed with normal courses, teaching appointments, engagements with various organizations as secretary, chairlady, director, served to develop Miss Banks' potentialities. Scores of medical doctors, educators, lawyers and clergymen hail her as their dynamic instructor.

Her magnetic personality pervaded also religious circles. Not only in the Israel Baptist Church where for 49 years she has been active, is she well known, but even in Catholic churches, e.g. St. Francis de Sales. The Divine World Seminary at Bay St. Louis, Miss. is happy to count her among its dedicated benefactors.

Miss Banks' fruitful life reflects her philosophy. "I love to make people happy, to uplift their moral, to cheer, to encourage, to inspire!"

WHY OUR ANNUITY PLAN ?
LET US TELL YOU ABOUT IT !

- It offers people in the 50-80 year range a higher rate of return, depending on their age.
- It takes the worry out of retirement: you know you will receive a regular check as long as you live.
- Your money will help us to educate future missionary priests and brothers.
- You share in the Masses, prayers and works of over 500 Divine Word Missionaries working in 34 different countries throughout the world.

A GUARANTEED INCOME FOR LIFE!

ACT NOW! FILL IN AND MAIL ATTACHED COUPON BELOW

S.V.D. ANNUITY PLAN

SEND TO:

Father Joseph A. Francis, S.V.D.
Southern Province of St. Augustine
201 Ruella Avenue
Bay St. Louis, Mississippi 39520

Dear Father Francis:

Without further obligations please send me free details on your S.V.D. ANNUITY PLAN.

Name _____

Street _____

City _____ *State* _____ *Zip* _____

I was born on _____ month _____ day _____ year

Jottings from Impact

Newsletter of the National Office for Black Catholics

ORDINATIONS

At least twelve Black candidates are to be ordained during the current year. In Baltimore, Rev. Donald Sterling and Rev. Maurice Blackwell were the first Black priests ordained for the archdiocese. Seven more are expected for the following archdioceses and dioceses:

Philadelphia—Rev. Rayford Emmons
Louisville, Ky—Rev. Edward Branch
Cincinnati—Rev. William Cross
Chicago—Rev. John Calicott
Washington—Rev. George Stallings
Pittsburgh—Rev. David Taylor
Oakland—Rev. Jay Matthews

Three are members of religious communities:

Trinitarians—Rev. John Ford
Trappists—Rev. Andrew Jackson
Franciscans—Rev. Ed Dean

Presently the number of Black priests in the U.S. is 175. The expected number of 187 when contrasted with the number of Black Catholics, 855-193 establishes the ratio of one Black priest to every 4,573 Black Catholics.

There are only 45 Black pastors and some 800 predominantly Black parishes. If every Black priest in the U.S. were a pastor, there would still be over 600 parishes dependent upon "Missionary personnel".

Looking at these and other statistics, the development of a "Native Black Catholic Clergy" does not seem promising. Nevertheless the ordination of these twelve will force Black Catholics to focus their attention on this crucial problem; the survival of the Church in the Black Community depends on the Black Catholics.

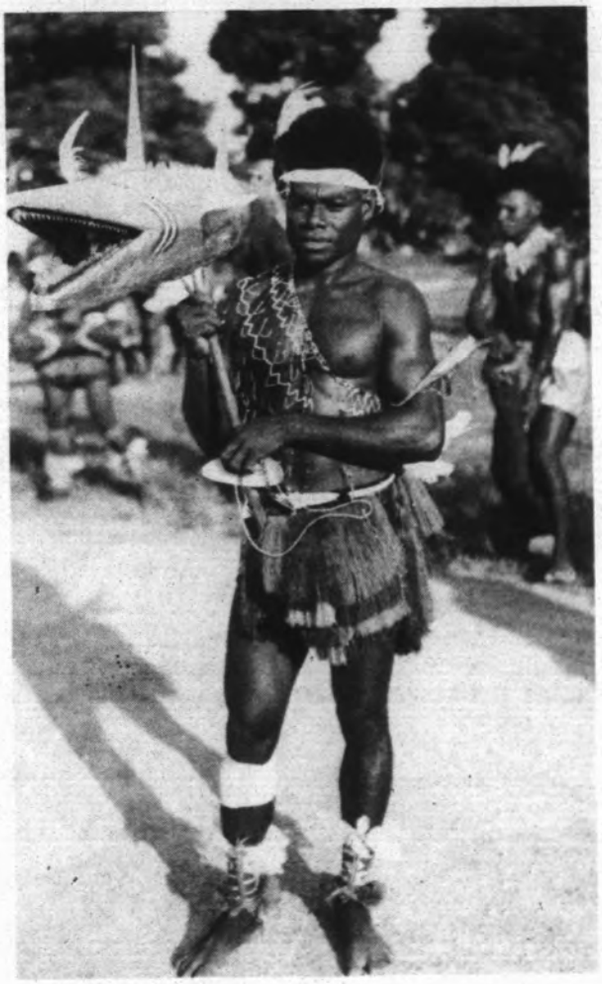
INFORMATION

The nationally known scripture scholar, Rev. Edwin Cabey, S.V.D. was among the speakers at the CCD Education Conference in Anaheim, Calif. His topic was, "The Bible in the Black Experience." One of his duties was to conduct two Black Awareness workshops. The theme dealt with Blacks in a survival culture.

The tragic and untimely death of Mr. Willie Polk of New Orleans, La. has left a void in the Black community. He was the immediate past treasurer of the Catholic Human Relations Commission. While serving on the Commission for the past four years, Mr. Polk chaired many important committees for the archdiocese. Despite his many engagements, he took an active part in community and civic affairs: As Director General of the Knights of St. Peter Claver, he operated programs for Catholic young people in sixteen states. He also was on the organizing committee of the Black Lay Catholic Caucus of New Orleans. Archbishop Hannon and Bishop Perry concelebrated at his funeral Mass.

Rev. Jerome LeDoux, S.V.D. associate professor of theology at Xavier University joined the Black leaders in another important enterprise. The group aims at correcting the sky-rocketing problem of black-on-black killing in New Orleans. A program of public education and awareness has been endorsed.

FLASHES FROM NEW GUINEA'S PAST



ON WITH THE CEREMONIAL DANCE!

AT BAND PRACTICE

HAIL TO THE CHIEF!

REV. CURTIS WASHINGTON, S.V.D.

Our Silver Jubilarians for 1974 have certainly been placed in outstanding positions. One is a bishop—the Most Rev. Carlos Lewis, Auxiliary of Panama. One is a Vicar for the Black Catholics of the diocese of Lafayette, La.—the Rev. Mark Figaro. The third has been made an honorary chief of the people among whom he is a missionary—the Rev. Curtis Washington.

Father Washington has been laboring among the Krobo people of Ghana for almost all his priestly life. For his unbounded energy, undaunted zeal and profound knowledge of his charges, he has few peers among his fellow missionaries.

On the day of his Jubilee, Feb. 24, 1974, he was robed in the traditional apparel of their chiefs by the people. It was a token of gratitude for his dedicated services. After the investiture, Father was duly installed as an honorary Krobo chief.

Bay St. Louis, Mississippi
(*The Seminary*)

Our novices took up the challenge offered by the slogan: "Join the S.V.D. and see the world!" But their tour was limited to the mission parishes of the Southern Province. Thus did they acquire experience along with their spiritual training.

St. Martinville, La.
(*Our Lady of Perpetual Help Parish*)

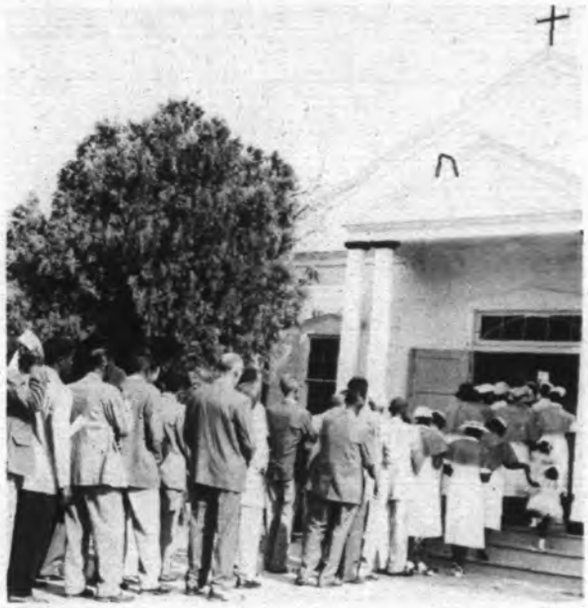
One hundred and eleven children made their First Communion. They were prepared by their parents who had been briefed by the Sisters. The children together with their parents received our Eucharistic Lord.

The youth group thoroughly enjoyed their trip to Chicago. The adventure encouraged them to continue their parochial activities.

Of the many attending Father Figaro's Sacerdotal Jubilee celebration was a Holy Family Sister who was his teacher in the kindergarten. Our Jubilarian is also one of the twelve diocesan and religious priests appointed as advisors to the U.S. Catholic Bishops' Committee on the Priestly Life and Ministry.

Pointe-A-La-Hache, La.
(*St. Thomas Parish*)

The axiom, "water falling drop by drop wears away the hardest stone" has a principle which is being made use of by the pastor, Father Keller. He is applying it to the daily recitation of the Rosary. By his repeated notices in the parish bulletin to *"pray the Rosary daily at 8:00 p.m. over Radio Station WSMB"* he hopes that the apathy or neglect affecting this devotion to Our Blessed Lady will gradually diminish.



"WE SHALL GO INTO THE HOUSE OF THE LORD" (PS. 121; I)

Greenville, Miss.
(*Sacred Heart Parish*)

According to Father Lee the pastor, the CYO has converted the rectory annex into a *Soul Corner* (an adaptation of the Coffee House idea popular in many places). A CCD Sunday School and tutoring on Saturdays are part of its program.

Austin, Texas
(*Holy Cross Parish*)

Under the leadership of a dynamic laywoman, the Christian Education program is taking on a whole new thrust.

Duson, La.
(*St. Benedict Parish*)

Father Mathis, the pastor described the annual church festival as a "mini-Fair", but the proceeds turned out to be maximal.

Former Editor A Papal Medalist

SEATED IN MIDDLE: BISHOP FLOYD L. BEGIN OF OAKLAND—ARROW: FATHER HOWARD.

Honors come to some people late in life. This is the case of the Reverend Clarence J. Howard, S.V.D. In his early years in the priesthood, the 67-year-old Divine Word pastor of St. Patrick's parish in Oakland, Calif. knew what it meant to be constantly "on the go". As preacher of parish missions, vocation recruiter, instructor of Religion in his alma mater, the seminary—and editor of the *Divine Word Messenger* he gave himself unselfishly.

A call from New Guinea for an alumnus of St. Augustine's Seminary to spearhead a similar seminary there found Father Howard responding with his usual cheerful: "Ready!"

When this task was over, there was another awaiting his return to the States. During the course of its expansion, St. Patrick's parish was experiencing growing pains. The Divine Word Missionaries to whom it was entrusted were looking for a man of vast experience to cope with the situation. Although battling with bouts of fever picked up from his sojourn in New Guinea, Father Howard was again willing to take up this new challenge to his priestly zeal. With cozy quarters, built for the senior citizens, involvement in civic affairs and other interests affecting his people, the spotlight of recognition was eventually turned on him. The bishop of Oakland, therefore selected him as deserving the papal medal —*Benemerenti* (well-merited). It is an award for outstanding service in the military and civic fields.

His ecclesiastical superior also acknowledged the papal medalist's qualities of leadership by appointing him Vicar for the Black Catholics of the diocese and moderator of the Bay Area Black Catholic Caucus. More power to him!

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—seventy-five dollars.

. . . . . cut on this line . . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

THE BROTHERS' STAMP DEPT.
DIVINE WORD SEMINARY
BAY ST. LOUIS, MISSISSIPPI 39520

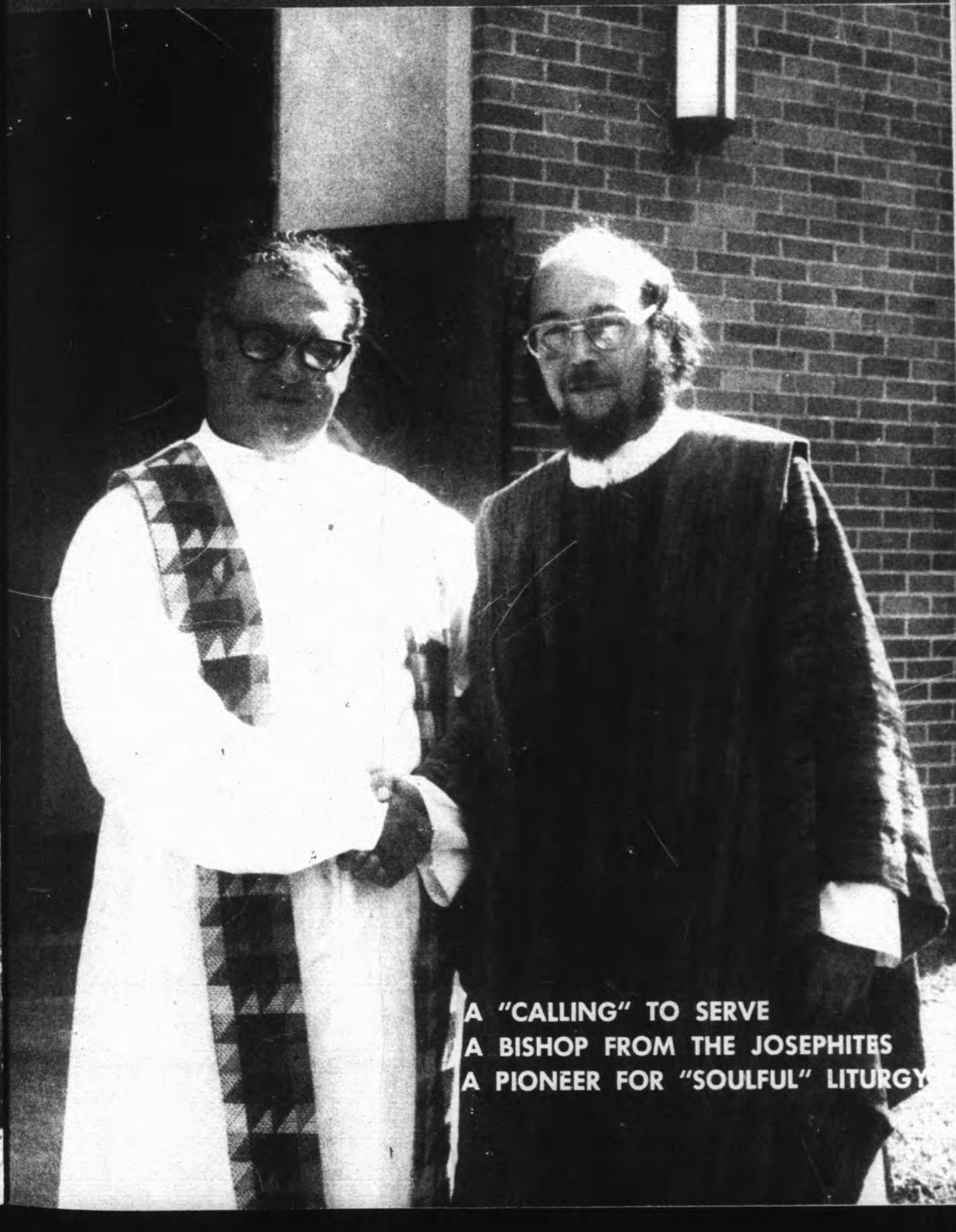
PRAY FOR VOCATIONS

NEW GUINEA STUDENTS ON K.P.

DIVINE WORD Messenger

AUTUMN – 1974

NEW GUINEA STUDENTS ON K.P.



A "CALLING" TO SERVE
A BISHOP FROM THE JOSEPHITES
A PIONEER FOR "SOULFUL" LITURGY

DIVINE WORD MESSENGER

AUTUMN — 1974

VOL. 51, NO. 4

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

Contents

	PAGE
An Electron of Inspiration	63
Our Indian Missions — No Sinecure	64
A "Calling" to Serve	65
From Our Ghana Missionaries Mail Bag	67
A Vocation Boom in the Philippines	68
A Bishop from the Josephites	69
St. Francis Parishioners Welcome New Pastor	70
A Pioneer for SOULFUL Liturgy	72
A C.Y.O. Repeat	74
Minority Groups and Religious Education	76
Along the Divine Word Mission Trail	77
Index to Vol. 51	79

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

COVER

Our Assistant Provincial (left) with the newly installed pastor

(see page 70)

Subscription Rates:

1 yr.—$2; 2 yrs.—$4; 3 yrs.—$5.

Address all correspondence: **Divine Word Messenger,** Bay St. Louis, Mississippi 39520

PHOTO CREDITS

Front Cover, pages 70, 71 to Rev. F. X. Theriault, S.V.D.; pages 74, 75, 77 to Rev. Clifton Labbe, S.V.D.; page 72 to Texas Catholic Herald.

An Electron of Inspiration

To express an impossibility, the ancient Egyptians would depict in hieroglyphic, a man walking upon the sea. It is still an impossibility. Men have tread along the narrowest ledges of towering cliffs. They have crept gingerly along the thinnest ropes. They have even set foot on the moon—but not on water with the same success.

On one occasion Peter requested Jesus to be allowed to come to Him walking on the sea. (Mt. 14:28) What induced him to ask to perform such a feat? Was he urged by his love and trust in his Divine Master? Christ's compliance shows that the Apostle's motive was sincere. "Come," He beckoned. Peter began performing an impossibility.

One can walk steadily along a very dangerous course, if the gaze is directed toward the sky. The walker however will suffer from giddiness if he looks down or around. In the days of the ancient sailing vessels, the climbing to the crow's nest was considered among the difficult tasks for a new hand. As he scaled the narrow rope ladder, the old hands on watch would constantly caution him to look up at the sky. They knew that if the unskilled sailor looked down, he might become dizzy and fall.

The same principle can be applied in the spiritual life. As long as the soul looks up steadfastly to Christ, it will tread safely on the treacherous wave of spiritual problems. It will, otherwise surely fail and fall. Had Peter kept his eyes and mind fixed on his Divine Master, he would have succeeded. Unfortunately, he became preoccupied with the waves and the wind. They diverted his attention and he began to sink.

It is the "staying power" of faith in Christ which enables souls to undertake the humanly-speaking impossible tasks. Christ's invitation to such undertakings creates a crisis in that person's life. The Chinese express the word *crisis* with two characters; one means *danger;* the other, *opportunity*. In modern parlance, it might be described as taking a risk or "sticking one's neck out."

The lives of saints record such crisis. St. Joan of Arc, a mere girl freed her country France. St. Catherine of Siena although unlettered exerted a salutary influence on the public affairs of her time. St. Margaret Mary, a cloistered nun inaugurated the devotion to the Sacred Heart of Jesus. Were they to be considered as "fools who rush in where angels fear to tread?" Their achievements prove that they did not allow themselves to become engulfed by the difficulties of their superhuman tasks.

Jesus is near us too. It may be that He beckons us to undertake some mission effecting a crisis in our lives. If such should happen, let us learn from the experience of His saints. St. Therese of Lisieux, for example used to say: "It is Jesus Who does all. And I —I do nothing!"

Our Indian Missions — No Sinecure

A new title appears on the envelopes for the Negro and Indian Mission annual collections. *Home Missions of the Americas* replaces the former. Many are acquainted with the mission work conducted among the black people. Not so many perhaps know about the apostolate among the Indians. For these a summary of the 1974 report of the Commission for the Home Missions as restricted to the Indian missions is presented.

The mission work is carried on almost entirely on the reservations. It is estimated that nearly 3,000,000 Indians live there. Of these about 100,000 are Catholic. Contrary to opinion, these reservations "are not small secluded and static worlds where human problems are ever the same." The unfortunate incident of Wounded Knee and the American Indian Movement (AIM) point to some disturbing influences affecting Indian life. Unexpected changes result from these influences. They require a radical adjustment, which in turn affects the work of the missions in its religious, social as well as educational aspects.

It requires a continual effort on the part of the missioners to foster practices of the Faith among their charges. It has been observed that religious societies and sodalities are a great asset in achieving that purpose since they accord with the Indian custom.

Evangelization faces a problem because the Indians are not easily persuaded to exchange their ancient beliefs for those of Christianity. Deep-rooted religious convictions tend to persist. With a measure of success, attempts to revive them are made. Communicating by way of language bristles with special difficulties. Modes of thought also present inadequate channels for delivering the Gospel message intelligibly and persuasively. On account of the prevailing peculiar circumstances, opportunities to spread the Faith are restricted. Efforts are rewarded with meager success. Last year's report recorded slightly more than 600 neophytes. This phase of the missionary charge is now engaging the full time service of about 195 priests.

There are priests in the active ministry on all of the large reservations and most of the smaller ones. Their spiritual care extends also to 44 villages in Alaska.

The apostolate of the schools is another prominent feature of the Indian missions. There are about 40 Catholic schools on the reservations. These have an attendance of 7,049 pupils. The majority of the Catholic Indians are enrolled in federal or public schools. Their religious instruction is provided for during released periods or otherwise.

There are 359 priests, about 600 nuns, scholastics, religious brothers as well as layfolk engaged in a full-week schedule for these schools and churches.

The survey of the Commission reveals the difficulties of the Indian apostolate. But in spite of the slow progress, the purpose of the mission work is conscientiously pursued and on a large scale.

A "CALLING" TO SERVE

By RUSSELL J. FORNWALT

Usually we speak of vocations to the religious life as "Callings." We feel that God "calls" people to His service. And by His service we generally mean the work of the church. But, in a sense, God "calls" each one of us to any occupation. The United States Census Department says there are some 20,000 separate and distinct occupations in this country. All are, or perhaps we should say can be, part of God's service. All can be callings. Just what is it that makes a job, even the most menial labor, a calling? The answer is simple. It is when we are more concerned with *giving* that *getting*. It is when our motive is service rather than salary. It is when we put the welfare of mankind above wages.

A MEETING TO SERVE THE COMMUNITY

A calling, then, is the career to which we give our talent, training and temperament. It is the life's work to which we give our love—and even our very lives, if need be.

If a man loves the labor of any trade, apart from any question of success or fame, Robert Louis Stevenson believed that man has been *called* to that trade.

The policeman, fireman, or soldier may be called to give his life so that others might live. The window washer atop the Empire State Building, the miner deep down in the coal pits, the night watchman in a bank, the nurse risking contagion, the postman delivering the mail in all kinds of weather, the riveter and welder are all ready, in a sense, to die for us. They are willing to do dangerous work so that we can be healthier, happier, and more secure.

> "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

One person's calling might be packing soap in boxes; another's might be feeding paper into a printing press, folding shirts in a laundry, making up beds in hotel rooms, or delivering tele-

A "CALLING" TO SERVE

(Continued)

grams. Often such jobs do not pay very high wages. But in the sight of God what we get from our work is never so important as what we give. The scrubwoman is just as important as the high salaried executive.

Often I meet and counsel with people who feel like "little cogs" in their office or factories. They think they are unimportant because their jobs lack the glitter, glory, and glamor of the Hollywood actor or the Broadway actress. They feel insignificant alongside the corporation executive or banker. They have a sense of frustration because their jobs do not offer the adventure and excitement of deep sea diving, exploring, piloting a jet plane, or taking a flight to the Moon or Mars.

A girl's job may be addressing labels for a religious magazine. But she does more than type or run an addresso-graph machine. With each label she sends out comfort, courage and confidence. The magazine she mails out today may bring a man to God tomorrow. For the Christian girl typing can be a high and noble calling. A girl may be called to be a mother. What is more noble?

The stone mason does more than pile stone upon stone. He gives his talent to the building of a beautiful cathedral, skyscraper, or apartment house. He *gives* so that others can worship God in a church, so that boys and girls can attend school, so that the sick can be taken care of in hospitals, and so that children without parents and the aged can be taken care of in special homes.

God calls the printer, the photo-engraver, and proofreader. Printers and workers in many allied trades are vital to our education, recreation, and spiritual growth. They produce our Bibles, prayer books, catechisms, and other church literature.

God calls young men and women to the teaching profession. They do more than show boys and girls how to add, spell, read, or write. What they teach, of course, is important. But what they *give* to children in the way of love and understanding is of even greater importance.

In some classroom today there is a future President of the United States. Some dedicated teacher is helping to shape that President's character. She is helping to shape the destiny of this country and the world. She is indeed affecting eternity. Hers is surely a calling of the highest degree.

God is calling all Christians to His service, to a life's career, to the vocation to which we can give the most. He is calling us to the vocation which best fits our talent and temperament. Let us answer His call.

From Our Ghana Missionaries' Mail Bag

"TALKING" DRUMS

A missionary in charge of the catechists writes: "This is being written . . . where the thermometer pushes right past 90 degrees in the A.M. until late in the afternoon . . . If I were working on a church building I could send a photograph showing the progress being made. The results of efforts made to build up the spiritual side of the mission work don't show on film. The results of these efforts are seen only in the willingness of teachers and catechists to persevere in working for the Church. Without this willingness, the parish priest would be facing an impossible task. Because of the assistance given by these teachers of religion, one priest manages to keep alive as many as forty stations. Some of these he may be able to visit only two or three times a year."

A missionary looking back on his ten years of service in a mission secondary school penned this: "I am very happy, very healthy, and still very much involved in the challenge of bringing Christ and His Message to my people here. My small contribution revolves around my work as chaplain and teacher . . . as well as in helping in two out-stations on Sundays . . . Boys in Ghana are the same as boys anywhere. They have their good points and their weaknesses; some days are idyllic and others we have our confrontations. But we understand each other and get along very well. Almost every day I learn something new from my students . . . and I sure hope they learn something from me."

A Sister wrote of her visit to a leper settlement. There she met an exemplary Catholic couple and acknowledged leaders. The man was a teacher. He became blind as a result of leprosy. His wife was fortunate because the malady was checked in its early stage. She has still the full use of her hands and feet. "The couple radiate happiness amid the extreme poverty and misery in the settlement," she concludes.

A Vocation Boom In The Philippines

by DIVINE WORD NEWS SERVICE, *Techny, Ill.*

THE STOLE — SYMBOL OF AUTHORITY

Vocations to the priesthood in many places are at a low; in the Philippines they are on the increase. A Divine Word missionary who is the vocation director describes the enrollment situation thus: "So many of our students are practically hanging from the rafters."

"One year 256 students enrolled in the seminary. The next year the roster numbered 327. In one year 22 Divine Word missionary priests were ordained. It was the highest number in our years of service in the Philippines. Of that number seven received overseas assignments." The vocation director concluded with this observation: "The Filipino Church also wants to share in the missionary enterprise as its gesture of appreciation for the Faith implanted by missionaries."

According to the present trend of vocations, another Divine Word missionary believes that "the Oriental Third World may well become *the* source of priests and religious who will be missionaries to the rest of the world."

The vocation boom however has its drawbacks. One is the lack of sufficient funds. Food and clothing are also a major drain on the financial resources. But in spite of these and other difficulties the priesthood and religious life are still cherished goals for many of the youth.

A Bishop From the Josephites

BISHOP EUGENE MARINO, S.S.J.

There is a saying among priests which runs like this; Pastors should be good to their altar boys, for it may happen that one of them may become their bishop.

The Josephite Missionaries had no inkling that this jocular remark might in a way become true as regards their community. Bishop Eugene Marino is one of their members.

As an altar boy in his hometown, Biloxi, Mississippi, he was very much impressed by the spirit of dedication with which the Josephite pastors gave themselves to the spiritual needs of the parishioners. When the time came for him to consider his vocation, young Marino decided to cast his lot with them as a missionary priest. Gradually his talents were recognized. From a biology instructor at his Society's Epiphany Apostolic College in Newburgh, New York, he was advanced to the office of spiritual director at the Josephite seminary in Washington, D.C. In 1971, just nine years after ordination, Father Marino became Vicar of his Society.

Bishop Marino has justified the trust which his Superiors have placed in him. As the third black bishop and first Josephite prelate, he is now in a better position to further the goals of his Society in its apostolate among the black people.

BISHOP MARINO'S CONCERNS

"My concerns are not preached in a radical way. I'm interested in confronting people in the dimension of the Gospel; not threaten or demolish them through my concern for the victims of injustice."

St. Francis Parishioners W

Divine Word sionary
Edward Delanwas ord
priest in Techr Ill., 19
to his presenassignm
served as assote past
Anselm's and er at C
of the Gardenarishes
in Chicago.

PRESENTING A CHURCH BANNER

PARISH COUNCIL MEMBER PRESENTS WATER AND WINE

ers Welcome New Pastor

Word sionary Father
Delanwas ordained a
n Techlll., 1968. Prior
presenassignment, he
as assote pastor at St.
's and er at Our Lady
Gardenarishes — both
ago.

AT THE OFFERTORY

AT COMMUNION TIME

A Pioneer For "Soulful" Liturgy

"It's WHAT you put into it," says Father Rivers about Church music today.

"Congregational singing in general is lousy!" Many share this opinion with the Rev. Clarence J. Rivers. The well-known composer of church music conducts workshops to entice people to "loosen up" and sing with feeling and meaning. Of the present rendition of congregational singing he says this: "Instead of communicating life and being inspiring, it is communicating death and boredom. It is not because music is lacking, but because we do not sing well and pray well the things we have." He believes that in making divine worship effective, as intended, many factors combine. "But the most important," he emphasizes, "is that nothing be said or sung without meaning." "Congregations will sing if they have strong leadership. But the development of this rests largely on financial help," he concludes.

As a noted black liturgical artist, Father Rivers has written *Soulful Worship*. It is a 160-page book intended to help black Catholics to develop and express their own culture in liturgical services. To those who demur because they think that black culture has no place in church he retorts: "All cultures have a place in the Church because Jesus gave us a mission to all men and all cultures."

But it is here in this field where he experiences surprising opposition. "One of the biggest stumbling blocks to bring Afro-American music into the liturgy is the resistance of black people," he admits. Some Black Catholics spurn black music as Protestant and hence improper.

To counteract such adverse feelings Father Rivers offers these suggestions: 1) when Afro-American or any new music is introduced, make sure it is performed well. This holds especially for the first time. 2) make sure that it is well executed; 3) time and money should be put into the training of the musicians.

In short, as he repeatedly says, "It's what you put into it."

WHY OUR ANNUITY PLAN?
LET US TELL YOU ABOUT IT!

- It offers people in the 50-80 year range a higher rate of return, depending on their age.
- It takes the worry out of retirement: you know you will receive a regular check as long as you live.
- Your money will help us to educate future missionary priests and brothers.
- You share in the Masses, prayers and works of over 500 Divine Word Missionaries working in 34 different countries throughout the world.

A GUARANTEED INCOME FOR LIFE!

ACT NOW! FILL IN AND MAIL ATTACHED COUPON BELOW

S.V.D. ANNUITY PLAN

SEND TO:

Father Joseph A. Francis, S.V.D.
Southern Province of St. Augustine
201 Ruella Avenue
Bay St. Louis, Mississippi 39520

Dear Father Francis:

Without further obligations please send me free details on your S.V.D. ANNUITY PLAN.

Name _____

Street _____

City _____ *State* _____ *Zip* _____

I was born on _____ month _____ day _____ year

A C.Y.O. Repeat

Two years ago, St. Mary's C.Y.O. of Houston, Texas held a *Recognition Day*. Early in June it staged a *C.Y.O. Fellowship and Award Night*. The parents made up a very large part of the attendance. Mr. Vincent Rachal, a well-known celebrity was the guest speaker. Like the first performance, a number of awards were presented.

In its manifesto, the members strive to develop a sense of leadership. The medium is through sharing responsibility with adults. This explains the presence of two influential parishioners at the meetings.

"Almost everything that is great has been done by youth," asserted the famous British author Disraeli. His statement offers a challenge to St. Mary's C.Y.O.

C.Y.O. OFFICERS

President	*Monica Smith*
Vice President	*Gregory Richard*
Secretary	*Dianne Brooks*
Treasurer	*Marisa Smith*
Moderator	*Rev. Clifton Labbe, S.V.D.*

MODERATOR FATHER LABBE WITH C.Y.O. OFFICERS

A C.Y.O. Repeat

AN AWARD FOR THE MOST VALUABLE PLAYER . . .

. . . AND ONE FOR THE GIRL OF THE YEAR

MINORITY GROUPS and RELIGIOUS EDUCATION

by REV. CHARLES D. BURNS, S.V.D.

(EDITOR'S NOTE: Space limit confines us to only two excerpts of this monograph by the former editor of the *Divine Word Messenger.*)

REV. CHARLES D. BURNS, S.V.D.

"The black experience in America is not the Jewish-Christian experience in ancient Palestine. But, as the narrative of sorrows of a people awaiting deliverance, the black experience has a message consistent with the biblical witness, though not to be found in that witness. It is a testimony of its own, distinct from Scripture, even as it would proclaim its word to us in biblical images and in the categories of scriptural revelation. In this interplay of the new and the old, of familiar and the unique, the black experience partakes of religious experience as it attempts to speak and thereby mediate to us something of God's intentions for us. Though not of canonical status, the story of the black man in America is a self-validating account of faith which when heard and heeded helps black and white respond more creatively for our present situation."

* * * *

"Interest in black history focuses on the social setting of the black experience which though marked by oppression from without, and powerlessness from within, is nevertheless a record of a people's trust in their destiny to be a community and to be free. That account has a pre-history in the black presence in the Bible itself and in the not-forgotten African past . . . The setting which black history as revelation helps reconstruct is one in which the word to be gotten across is freedom and community here and now."

ALONG THE DIVINE WORD MISSION TRAIL

Bay St. Louis, Miss.

(The Seminary)

After a year of *observing* and *judging*, our novices decided to take the final step of the Jocists' system—*to act*. Accordingly, 15 voiced their intention publicly by the traditional religious vows to join our Divine Word Missionary Society.

New Orleans, La.

(St. Augustine's Parish)

Devotion to St. Martin de Porres is reviving. About 25 parishioners attend the Novena Mass on Tuesdays in honor of the saint. It is a good augury for the solution of the social problems affecting the parish.

After two years preparation, one of the parishioners will return to serve his fellow parishioners in a more effective way as a Permanent Deacon.

Pointe-A-La-Hache, La.

(St. Thomas Parish)

"All good things come to him who waits." The pastor can affirm this. The dedication of the St. Martin Recreation Center by Bishop Perry was the occasion. This Center had been Father Keller's dream since he became pastor.

Four Franciscan Sisters travelled from Pittsburgh to share their appreciation of the Bible with the youth of the parish during the Bible Vacation Schools.

Two youths were selected for the annual Altar Boy Award by the Serra Club.

KUDOS FOR A C.Y.O. LECTOR

Broussard, La.

(St. Joseph's Parish)

The Holy Family Sisters and some parishioners prepared a class of 15 girls and 22 boys for First Communion.

The Legion of Mary, introduced by the pastor, Father Dauphiné, is a vitalizing force in the parish.

St. Martinville, La.

(Our Lady of Perpetual Help Parish)

The visit of a former parishioner, now a Permanent Deacon, was an occasion of great joy. During his stay, the Rev. Brother Raymond Etienne, S.V.D. preached and distributed Communion.

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

HIGH MASS — five dollars

TRIDUUM OF MASSES — ten dollars

NOVENA OF MASSES — twenty dollars

GREGORIAN MASSES (requested customarily for but a single departed soul) —seventy-five dollars

. . . . . cut on this line . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? .....

How Many? .....

For what Intention? .....

Offering? .....

Send Mass intentions (with your name and address) to:

FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

TO HELP THE MISSIONS

We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

Are also gratefully appreciated.

Send to:

BROTHERS' MISSION CLUB
ST. AUGUSTINE'S SEMINARY
BAY ST LOUIS, MISS. 39520

INDEX TO DIVINE WORD MESSENGER - VOL. 51
WINTER - AUTUMN - 1974

EDITORIALS

Holy Year — Operation Fervor, the 4

Our Indian Missions — No Sinecure 64

Priestly Vocations; Light Amid Shadow 24

Wanted: More Missionaries for Africa 44

AN ELECTRON OF INSPIRATION (Spiritual Reading) 3, 23, 43, 63

ALONG THE DIVINE WORD MISSION TRAIL 16, 37, 57, 77

ARTICLES

Amazing Athlete, An 18

Another Black Secretariate 32

Bishop from the Josephites, A 69

Call to Modern Dedication, A 8

Christ in Gethsemane Today by Joseph P. Laruffa 27

C.Y.O. Repeat, A 74

Educator . . . Plus, An 52

Family Service Corps 5

Flashes From New Guinea's Past 50

Former Editor — A Papal Medalist 58

Forty Years Ago . . . the First Ordination 34

From Our Ghana Missionaries' Mail Bag 67

From Slave to Priest by Sister Caroline Hemesath, O.S.F. 48

Golden Wedding Anniversary, A 38

Goodbye Old New Guinea by Divine Word News Service, Techny, Ill. 49

Hail to the Chief 56

Jottings From IMPACT 9, 54

Mary Mother of Unity by Titus Cranny, S.A. 45

Minority Groups and Religious Education by Rev. Charles D. Burns, S.V.D. 75

Missionaries Play Santa Claus by Columban Fathers Mission News Bureau 13

Notre Dame Youth Ensemble, The 10

Offertory Procession at the Installation 30

Open Letter on Vocations, An by Rev. Arthur Haines, S.V.D. 47

Our Lady's Disaster Crew 26

Pastor Is Installed, A 29

Pine Bluff Church Observes Diamond Jubilee 7

Pioneer For Soulful Liturgy, A 72

Profiled by His Word by Sister Samuel Steffen, O.S.F. 14

Pruning Period For St. Mary's, A 24

St. Francis Parish Welcomes New Pastor 70

Three Silver Jubilarians 12

Vocation Boom in the Philippines, A 68

Year of Reconciliation by Rev. Leo Joerger, S.V.D. 36

CHOIR PRACTICE